

/820.8N42N>C1>V1/

24614

v.1

820.8

N42n

Newbolt

Noble English

North Central College Library

NAPERVILLE, ILL.

Books, except reserve books, may be kept one week, with privilege of renewal for like period, unless otherwise specified by librarian.

Five cents is charged for each day a book is kept overtime.

Reserve books may be drawn one half hour before closing and are due one half hour after the next opening of the library.

Five cents is charged for each hour a reserve book is kept overtime.



[illegible]

The "Teaching of English" Series

General Editor—SIR HENRY NEWBOLT

NOBLE ENGLISH

VOL. I

No. 34



SIR THOMAS MORE

*From a pen drawing after the
Holbein portrait by Russell Reeve*

NOBLE ENGLISH

FIRST VOLUME

Narrative Prose
from
Mandeville to North

Edited by
John
Sir HENRY NEWBOLT



THOMAS NELSON & SONS, LTD.
LONDON AND EDINBURGH

First Edition published May 1925

PRINTED IN GREAT BRITAIN AT
THE PRESS OF THE PUBLISHERS

820.8

N 422

v.1

24614

CONTENTS

INTRODUCTION.	vii
" THE TRAVELS OF SIR JOHN MANDEVILLE "	
The Great Chan	ii
SIR THOMAS MALORY'S " MORTE DARTHUR "	
The Ending of the Round Table	39
LORD BERNERS'S " FROISSART "	
The Burghers of Calais	67
The Story of Orthon	81
SIR THOMAS MORE'S " UTOPIA "	
An Island of the Blest	91
COVERDALE'S BIBLE	
The Story of Joseph	113
The Revolt of the Maccabees against a Foreign Conqueror	133
SIR THOMAS NORTH'S " PLUTARCH "	
The Tragedy of Antonius	151
APPENDIX	
Morte d'Arthur (Lord Tennyson).	167
Scenes from " Antony and Cleopatra "	
(William Shakespeare)	174
Passages from " New Atlantis " (Bacon)	182

THE BURGHERS OF CALAIS

SLOWLY they came along each well-known street :
There was no sound of wailing or of tears
Or imprecations on the foe, or prayers ;—
But silently they came, for life was sweet.
The very stones beneath their naked feet
Seemed as old friends and spoke of peaceful years.
But still the sad procession moves, and nears
The open town gate, signal of defeat.
Then through the watching crowd a murmur crept,
And straightway there arose a bitter cry,
And women hid their faces then, and wept,
And strong men bared their heads and sobbed good-bye.
But those six men turned not nor paused, but stepped
Forth from the town of Calais, silently.

M. W. EVANS, 1905.

(By kind permission.)

INTRODUCTION

PROSE is now for many people the most familiar and the most natural kind of written speech ; but this was not always so. In the early history of the nations best known to us, poetry is older than prose. There are several reasons for this : First, anything composed in verse is more easily remembered, and this was an important fact when the art of writing was only known to few, and reading, apart from writing, was taught to none. Secondly, in their younger or more primitive stages people are more imaginative, and their feelings and thoughts are more naturally expressed in poetry than in prose. Thirdly, if we take the trouble to picture to ourselves the daily life of tribes of men in the early days when they followed a simple routine, mostly out of doors, in the country or in small villages, it is easy to see that they would have little or no use for long stretches of prose. Language was for them an affair of exclamations, calls, commands, questions and answers, bargaining and quarrelling ; or else of stories round the fire, and dances with music and song. The stories would be best told in verse, and probably were almost always told in verse ; the songs were ballads (*ballata* means a dance), and were made in rhythms to match the movement of the dancers by whom they were sung.

Perhaps the next stage in tribal life would be the rise of oratory : a persuasive speaker would find his position improved by his glibness, and his followers would enjoy what was to them the new pleasure of

listening—the longer the better, at first. Then would follow the stage of records, when events would be written down year by year and kept for future generations: this means the invention of books, and books, they would find, can be made out of other matters besides tribal records: fairy tales, legends, religious doctrines, natural history, travels, politics, and history of a wider kind. And at last, by the time when the Sciences appeared in their true form, there would be a clear, intelligible, and dignified method of writing ready for their purpose. Prose is essentially the instrument or method of science; not always or entirely so, for there is much to be done in imaginative prose which may go so high as to be a kind of poetry—but prose is properly the language of statement and reasoning, and is indispensable to science.

English prose—that is, prose in the English language as we now speak and understand it—can hardly be said to have existed earlier than the end of the fourteenth century. The first example fit for the purpose of this book is the volume of travels—partly compiled, partly imagined, and perhaps partly experienced—which was published under the name *Sir John Mandeville*. It is delightfully picturesque and entertaining, but the reader will find in it strange words, unfamiliar forms of expression, and in some places a failure to keep exactly in touch with our modern grammar. The difficulties are explained in footnotes—some are not difficulties at all; any one can guess what “sitting at the meat” means—and the same may be said of most of the odd words and phrases in our second piece—from Sir Thomas Malory’s *Morte Darthur*. It will be a help in reading this piece, too, to bear in mind that many of the phrases are a French kind of English, got by a rather literal method of translation from French originals. For instance, on page 39, where we should now say “he had letters written,” Malory says, “he did do make letters,” which is the equivalent of “il

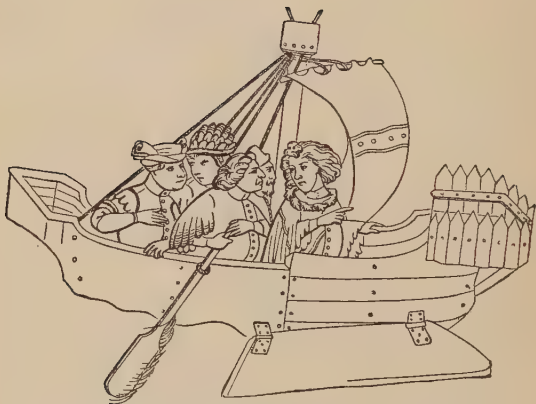
faisait faire " ; and on page 46, " to be put in a delay " comes, no doubt, from "*mis en retard*."

When we come to Lord Berners's translation of Froissart we still find French forms, such as " voyage " for a journey by land, and " journey " for " a day's work " (*journée*), but they are more generally the forms which had come to stay, such as the common one, " faire mention," to make mention of any one or any thing. For the most part, Lord Berners is thoroughly English and often astonishingly modern, as in the phrase on page 69, " they had nothing to live on."

The three remaining selections—from More's *Utopia*, Coverdale's version of the Bible, and North's Plutarch—will be found to present little or no difficulty of any kind ; but to these as to the other three brief head-notes have been added, with the design of forestalling natural questions. It goes without saying that the pieces have been chosen for the sake of the pleasure and pride which they have given to many generations of Englishmen, and with the confident hope that new readers will find in them all that the old have found.

Lastly, if it should after all be thought a misfortune that the more difficult specimens of English prose come first in time, and the easier ones later, there is no reason why this order should be necessarily followed in reading. Writers must be printed in their historical order ; and this order will show the development of English as a process. But there may be many readers who will gain a sense of the perspective of time more easily by working backwards—by going up-stream and exploring the origins of the life and speech they know already.

H. N.



Sir John Mandeville on his Travels.
(*From a MS. in the British Museum.*)

NOBLE ENGLISH

VOL. I

THE TRAVELS OF SIR JOHN MANDEVILLE

[" Sir John Mandeville " was almost certainly the assumed name of an Englishman properly called John Bourguignon or de Burgoyne, who died at Liège in 1372 ; but he can hardly be called an English author himself, for his book of *Travels* was written originally (1356) in French, and only translated into English (from a Latin version) after his death. The date is not known, but it is certainly not later than 1430, and may be as early as 1400. The book's popularity in the mediæval world was unparalleled—the three hundred MS. copies which survive include versions in twelve European languages—and its importance as a model can hardly be over-estimated : " it is the first book of *belles lettres* in English prose."]

Author's Prologue

FOR as much as it is long time passed, that there was no general passage nor voyage over the sea ; and many men desire for to hear speak of the Holy Land, and have thereof great solace and comfort ; I, John Mandeville, Knight, albeit I be not worthy, that was born in England, in the town of St. Albans, and passed the sea in the year of our Lord Jesu Christ, 1322, in the day of St. Michael ; and hitherto have been long time over the sea, and have seen and gone through many diverse lands, and many provinces and kingdoms and isles, and have passed throughout Turkey, Armenia the little and the great ; through Tartary, Persia,

Syria, Arabia, Egypt the high and the low ; through
Lybia, Chaldea, and a great part of Ethiopia ; through
Amazonia, Ind the less and the more, a great part ;
and throughout many other Isles, that be about Ind :



JERUSALEM AND THE PILGRIMS' WAY TO IT.
(Twelfth Century.)

where dwell many diverse folks, and of diverse manners and laws, and of diverse shapes of men. Of which lands and isles I shall speak more plainly hereafter ; and I shall devise you of some part of things that there

Devise, Tell.

be, when time shall be, after it may best come to my mind ; and specially for them that will and are in purpose for to visit the Holy City of Jerusalem and the holy places that are thereabout. And I shall tell the way that they shall hold thither. For I have often times passed and ridden that way, with good company of many lords. God be thanked !

And ye shall understand that I have put this book out of Latin into French, and translated it again out of French into English, that every man of my nation may understand it. But lords and knights and other noble and worthy men that con Latin but little, and have been beyond the sea, know and understand if I say truth or no, and if I err in devising, for forgetting or else, that they may redress it and amend it. For things passed out of long time from a man's mind or from his sight, turn soon into forgetting ; because that mind of man nor may not be comprehended nor withholden, for the frailty of mankind.

*Of the great Chan of Cathay. Of the royalty
of his palace, and how he sits at meat ; and of
the great number of officers that serve him.*

Cathay is a great country and a fair, noble and rich, and full of merchants. Thither go merchants all years for to seek spices and all manner of merchandises, more commonly than in any other part. And ye shall understand, that merchants that come from Genoa or from Venice or from Romania or other parts of Lombardy, they go by sea and by land eleven months or twelve, or more sometime, ere they may come to the isle of Cathay that is the principal region of all parts beyond ; and it is of the great Chan.

From Cathay go men toward the east by many journeys. And then men find a good city between these others, that men clepe Sugarmago. That city is one

*Con, Know. Comprehended nor withholden, Held nor maintained.
For the frailty, By reason of the frailty. Romania, Romagna.*

of the best stored of silk and other merchandise that is in the world.

After go men yet to another old city toward the east. And it is in the province of Cathay. And beside



TWO EMPERORS OF TARTARY.

that city the men of Tartary have let make another city that is clept Caydon. And it hath twelve gates, and between the two gates there is always a great mile; so that the two cities, that is to say, the old and the new, have in circuit more than twenty mile.

In this city is the siege of the great Chan in a full great palace and the most passing fair in all the world, of the which the walls be in circuit more than two mile. And within the walls it is all full of other palaces. And in the garden of the great palace there is a great hill, upon the which there is another palace; and it is the most fair and the most rich that any man may devise. And all about the palace and the hill be many trees bearing many diverse fruits. And all about that hill be ditches great and deep, and beside them be great vivaries on that one part and on that other. And there is a full fair bridge to pass over the ditches. And in these vivaries be so many wild geese and ganders

Clepe, clept, Call, called. Siege, Seat. Passing, Surpassingly. Vivaries, Caged enclosures for birds and beasts.

and wild ducks and swans and herons that it is without number. And all about these ditches and vivaries is the great garden full of wild beasts. So that when the great Chan will have any disport on that, to take any of the wild beasts or of the fowls, he will let chase them and take them at the windows without going out of his chamber.

This palace, where his siege is, is both great and passing fair. And within the palace, in the hall, there be twenty-four pillars of fine gold. And all the walls



A TARTAR CAMP.

be covered within of red skins of beasts that men clepe panthers, that be fair beasts and well smelling ; so that for the sweet odour of those skins no evil air may enter into the palace. Those skins be as red as blood, and they shine so bright against the sun, that unnethe no man may behold them. And many folk worship those beasts, when they meet them first at morning, for their great virtue and for the good smell that they have. And those skins they prize more than though they were plate of fine gold.

And in the midst of this palace is the mountour for the great Chan, that is all wrought of gold and of pre-

cious stones and great pearls. And at four corners of the mountour be four serpents of gold. And all about there is made large nets of silk and gold, and great pearls hanging all about the mountour. And under the mountour be conduits of beverage that they drink in the emperor's court. And beside the conduits be many vessels of gold, by the which they that be of household drink at the conduit.

And the hall of the palace is full nobly arrayed, and full marvellously attired on all parts in all things that men apparel with any hall. And first, at the chief of the hall is the emperor's throne, full high, where he sitteth at the meat. And that is of fine precious stones, bordered all about with pured gold and precious stones, and great pearls. And the grees that he goeth up to the table be of precious stones mingled with gold.

And at the left side of the emperor's siege is the siege of his first wife, one degree lower than the emperor ; and it is of jasper, bordered with gold and precious stones. And the siege of his second wife is also another siege, more lower than his first wife ; and it is also of jasper, bordered with gold, as that other is. And the siege of the third wife is also more low, by a degree, than the second wife. For he hath always three wives with him, where that ever he be.

And after his wives, on the same side, sit the ladies of his lineage, yet lower, after that they be of estate. And all those that be married have a counterfeit made like a man's foot upon their heads, a cubit long, all wrought with great pearls, fine and orient, and above made with peacock's feathers and of other shining feathers ; and that stands upon their heads like a crest, in token that they be under man's foot and under subjection of man. And they that be unmarried have none such.

And after at the right side of the emperor first sit-

Conduit, Drinking fountain.

Grees, Steps.

After . . . estate, According as they be of rank.

teth his eldest son that shall reign after him. And he sitteth also one degree lower than the emperor, in such manner of sieges as do the empresses. And after him sit other great lords of his lineage, every of them a degree lower than the other, as they be of estate.

And the emperor hath his table alone by himself, that is of gold and precious stones, or of crystal bordered with gold, and full of precious stones or of amethysts, or of lignum aloes that cometh out of paradise, or of ivory bound or bordered with gold. And every one of his wives hath also her table by herself. And his eldest son and the other lords also, and the ladies, and all that sit with the emperor have tables alone by themselves, full rich. And there is no table but that it is worth an huge treasure of goods.

And under the emperor's table sit four clerks that write all that the emperor saith, be it good, be it evil ; for all that he saith must be holden, for he may not change his word, nor revoke it.

And at great solemn feasts before the emperor's table, men bring great tables of gold, and thereon be peacocks of gold and many other manner of diverse fowls, all of gold and richly wrought and enamelled. And men make them dance and sing, clapping their wings together, and make great noise. And whether it be by craft or by necromancy I wot never ; but it is a good sight to behold, and a fair ; and it is great marvel how it may be. But I have the less marvel, because that they be the most subtle men in all sciences and in all crafts that be in the world ; for of subtlety and of malice and of farcasting they pass all men under heaven. And therefore they say themselves, that they see with two eyes and the Christian men see but with one, because that they be more subtle than they. For all other nations, they say, be but blind in cunning and working in comparison to them. I did great business for to have learned that craft, but the master told me

Necromancy, Art of magic.

that he had made a vow to his god to teach it to no creature, but only to his eldest son.

Also above the emperor's table and the other tables, and above a great part in the hall, is a vine made of fine gold. And it spreadeth all about the hall. And it hath many clusters of grapes, some white, some green, some yellow and some red and some black, all of precious stones. The white be of crystal and of beryl and of iris ; the yellow be of topazes ; the red be of rubies and of grenaz and of alabrandines ; the green be of emeralds, of perydoz and of chrysolites ; and the black be of onyx and garantez. And they be all so properly made that it seemeth a very vine bearing kindly grapes.

And before the emperor's table stand great lords and rich barons, and other that serve the emperor at the meat. And no man is so hardy to speak a word, but if the emperor speak to him ; but if it be minstrels that sing songs and tell jests or other disports, to solace with the emperor. And all the vessels that men be served with in the hall or in chambers be of precious stones, and specially at great tables either of jasper or of amethysts or of fine gold. And the cups be of emeralds and of sapphires, or of topazes, of perydoz, and of many other precious stones. Vessels of silver is there none, for they tell no price thereof to make no vessels of ; but they make thereof grecings and pillars and pavements to halls and chambers. And before the hall door stand many barons and knights clean armed to keep that no man enter, but if it be the will or the commandment of the emperor, or but if they be servants or minstrels of the household ; and other none is not so hardy to neighen nigh the hall door.

Grenaz, Garnets.

Alab(r)andines, Precious stones like rubies, found at Alabanda, in Caria.

Perydoz or chrysolites, Olive-green gems.

Garantez, Garnets.

Kindly, Natural.

But if, Except.

Grecings, Steps.

Neighen, Come near.

And ye shall understand that my fellows and I with our yeomen, we served this emperor, and were his soldiers fifteen months against the King of Mancy, that held war against him. And the cause was for we had great lust to see his noblesse and the estate of his court and all his governance, to wit if it were such as we heard say that it was. And truly we found it more noble and more excellent, and richer and more marvellous, than ever we heard speak of, insomuch that we would never have lieved it had we not seen it. For I trow, that no man would believe the noblesse, the riches nor the multitude of folk that be in his court, but he had seen it ; for it is not there as it is here. For the lords here have folk of certain number as they may suffice ; but the great Chan hath every day folk at his costage and expense as without number. But the ordinance, nor the expenses in meat and drink, nor the honesty, nor the cleanness, is not so arrayed there as it is here ; for all the commons there eat without cloth upon their knees, and they eat all manner of flesh and little of bread and after meat they wipe their hands upon their skirts, and they eat not but once a day. But the estate of lords is full great, and rich and noble.

And albeit that some men will not trow me, but hold it for fable to tell them the noblesse of his person and of his estate and of his court and of the great multitude of folk that he holds, natheles I shall say you a part of him and of his folk, after that I have seen the manner and the ordinance full many a time. And whoso that will may lieve me if he will, and whoso will not, may lieve also. For I wot well, if any man hath been in those countries beyond, though he have not been in the place where the great Chan dwelleth,

Yeomen, Attendants.

Noblesse, Grandeur.

Natheles, Nevertheless.

Lust, Desire.

But, Unless.

Say you a part, Tell you some thing.

he shall hear speak of him so much marvellous thing, that he shall not trow it lightly. And truly, no more did I myself, till I saw it. And those that have been in those countries and in the great Chan's household know well that I say sooth. And therefore I will not spare for them, that know not nor believe not but that that they see, for to tell you a part of him and of his estate that he holdeth, when he goeth from country to country, and when he maketh solemn feasts.

Wherefore he is clept the great Chan.

First I shall say you why he was clept the great Chan.

It is but little more but eight score year that all Tartary was in subjection and in servage to other nations about. For they were but bestial folk, and did nothing but keep beasts and led them to pastures. But among them they had seven principal nations that were sovereigns of them all. Of the which, the first nation or lineage was clept Tartar, and that is the most noble and the most prized. The second lineage is clept Tanghot, the third Eurache, the fourth Valair, the fifth Semoche, the sixth Megly, the seventh Coboghe.

Now befell it so that of the first lineage succeeded an old worthy man that was not rich, that had to name Changuys. This man lay upon a night in his bed. And he saw in a vision, that there came before him a knight armed all in white. And he sat upon a white horse, and said to him, Can, sleepest thou? The immortal God hath sent me to thee, and it is his will that thou go to the seven lineages and say to them that thou shalt be their emperor. For thou shalt conquer the lands and the countries that be about, and they that march upon you shall be under your subjection,

Trow, Trust.

Servage, Bondage.

Bestial, Cattle-keeping, and therefore brutish themselves.

as ye have been under theirs, for that is God's will immortal.

And when he came at morrow, Changuys rose, and went to seven lineages, and told them how the white knight had said. And they scorned him, and said that he was a fool. And so he departed from them all ashamed. And the night ensuing, this white knight came to the seven lineages, and commanded them on God's behalf immortal, that they should make this Changuys their emperor, and they should be out of subjection, and they should hold all other regions about them in their servage as they had been to them before. And on the morrow, they chose him to be their emperor. And they set him upon a black fertre, and after that they lift him up with great solemnity. And they set him in a chair of gold and did him all manner of reverence, and they cleped him Chan, as the white knight called him.

And when he was thus chosen, he would assay if he might trust in them or no, and whether they would be obeissant to him or no. And then he made many statutes and ordinances that they clepe "Ysya Chan." The first statute was, that they should believe and obey in God Immortal, that is Almighty, that would cast them out of servage, and at all times clepe to him for help in time of need. The tother statute was, that all manner of men that might bear arms should be numbered, and to every ten should be a master, and to every hundred a master, and to every thousand a master, and to every ten thousand a master. After he commanded to the principals of the seven lineages, that they should leave and forsake all that they had in goods and heritage, and from thenceforth to hold them paid of that that he would give them of his grace. And they did so anon. After he commanded to the principals of the seven lineages, that every of

Fertre, Litter or palanquin.

Assay, Make trial.

Principals, Chiefs.

them should bring his eldest son before him, and with their own hands smite off their heads without tarrying. And anon his commandment was performed.

And when the Chan saw that they made none obstacle to perform his commandment, then he thought well that he might trust in them, and commanded them anon to make them ready and to sue his banner. And after this, Chan put in subjection all the lands about him.



AN EMPEROR OF TARTARY.

Afterward it befell upon a day, that the Chan rode with a few *meinie* for to behold the strength of the country that he had won. And so befell, that a great multitude of his enemies met with him. And for to give good example of hardiness to his people, he was the first that fought, and in the midst of his enemies encountered, and there he was cast from his horse, and his horse slain. And when his folk saw him at

Sue, Follow.

Meinie, Servants or attendants.

the earth, they were all abashed, and weened he had been dead, and flew every one, and their enemies after and chased them, but they wist not that the emperor was there. And when the enemies were far pursuing the chase, the emperor hid him in a thick wood. And when they were come again from the chase, they went and sought the woods if any of them had been hid in the thick of the woods ; and many they found and slew them anon. So it happened that as they went searching toward the place that the emperor was, they saw an owl sitting upon a tree above him ; and then they said amongst them that there was no man, because that they saw that bird there, and so they went their way ; and thus escaped the emperor from death. And then he went privily all by night, till he came to his folk that were full glad of his coming, and made great thankings to God Immortal, and to that bird by whom their lord was saved. And therefore principally above all fowls of the world they worship the owl ; and when they have any of their feathers, they keep them full preciousely instead of relics, and bear them upon their heads with great reverence, and they hold themselves blessed and safe from all perils, while that they have them upon them, and therefore they bear their feathers upon their heads.

After all this the Chan ordained him, and assembled his people, and went upon them that had assailed him before, and destroyed them, and put them in subjection and servage. And when he had won and put all the lands and countries on this half the Mount Belian in subjection, the white knight came to him again in his sleep, and said to him, Chan, the will of God Immortal is that thou pass the Mount Belian. And thou shalt win the land and thou shalt put many nations in subjection. And for thou shalt find no good passage for to go toward that country, go to the Mount Belian that is upon the sea, and kneel there nine times toward

This half, This side of.

the east in the worship of God Immortal, and he shall shew the way to pass by. And the Chan did so. And anon the sea that touched and was fast to the mount began to withdraw him, and shewed fair way of nine foot breadth large ; and so he passed with his folk, and won the land of Cathay that is the greatest kingdom of the world.

And for the nine kneelings and for the nine foot of way the Chan and all the men of Tartary have the number of nine in great reverence. And therefore who that will make the Chan any present, be it of horses, be it of birds, or of arrows or bows, or of fruit, or of any other thing, always he must make it of the number of nine. And so then be the presents of greater pleasure to him ; and more benignly he will receive them than though he were presented with an hundred or two hundred. For him seemeth the number of nine so holy because the messenger of God Immortal devised it.

Also, when the Chan of Cathay had won the country of Cathay, and put in subjection and under foot many countries about, he fell sick. And when he felt well that he should die, he said to his twelve sons, that every one of them should bring him one of his arrows. And so they did anon. And then he commanded that men should bind them together in three places. And then he took them to his eldest son, and bade him break them all together. And he enforced him with all his might to break them, but he might not. And then the Chan bade his second son to break them ; and so, shortly, to all, each after other ; but none of them might break them. And then he bade the youngest son dissever every one from other, and break every one by himself. And so he did. And then said the Chan to his eldest son and to all the others, Wherefore might ye not break them ? And they answered that they might not, because that they were bound together.

Enforced him, Strained himself.

And wherefore, quoth he, hath your little youngest brother broken them ? Because, quoth they, that they were parted each from other. And then said the Chan, My sons, quoth he, truly thus will it fare by you. For as long as ye be bound together in three places, that is to say, in love, in truth, and in good accord, no man shall be of power to grieve you. But an ye be dis-severed from these three places, that your one help not your other, ye shall be destroyed and brought to nought. And if each of you love other and help other, ye shall be lords and sovereigns of all others. And when he had made his ordinances, he died.

And then after him reigned Ecchecha Cane, his eldest son. And his other brethren went to win them many countries and kingdoms unto the land of Prussia and of Russia, and made themselves to be clept Chane ; but they were all obeissant to their elder brother, and therefore was he clept the great Chan.

*Of the Governance of the great Chan's Court,
and when he maketh solemn feasts. Of his
Philosophers.*

Now shall I tell you the governance of the court of the great Chan, when he maketh solemn feasts ; and that is principally four times in the year.

The first feast is of his birth, that other is of his presentation in their temple that they clepe their Moseache, where they make a manner of circumcision, and the tother two feasts be of his idols. The first feast of the idol is when he is first put into their temple and throned ; the tother feast is when the idol beginneth first to speak, or to work miracles. More be there not of solemn feasts, but if he marry any of his children.

Now understand, that at every of these feasts he hath great multitude of people, well ordained and well arrayed, by thousands, by hundreds, and by tens. And

An ye be, If ye be.

every man knoweth well what service he shall do, and every man giveth so good heed and so good attendance to his service that no man findeth no default. And there be first ordained 4,000 barons, mighty and rich, for to govern and to make ordinance for the feast, and for to serve the emperor. And these solemn feasts be made without in halls and tents made of cloths of gold and of tartaries, full nobly. And all those barons have crowns of gold upon their heads, full noble and rich, full of precious stones and great pearls orient. And they be all clothed in cloths of gold or of tartaries or of camakas, so richly and so perfectly, that no man in the world can amend it, nor better devise it. And all those robes be orfrayed all about, and dubbed full of precious stones and of great orient pearls, full richly. And they may well do so, for cloths of gold and of silk be greater cheap there by a great deal than be cloths of wool. And these 4,000 barons be devised in four companies, and every thousand is clothed in cloths all of one colour, and that so well arrayed and so richly, that it is marvel to behold.

The first thousand, that is of dukes, of earls, of marquises and of admirals, all clothed in cloths of gold, with tissues of green silk, and bordered with gold full of precious stones in manner as I have said before. The second thousand is all clothed in cloths diapered of red silk, all wrought with gold, and the orfrays set full of great pearl and precious stones, full nobly wrought. The third thousand is clothed in cloths of silk, of purple or of Ind. And the fourth thousand is in cloths of yellow. And all their clothes be so nobly and so richly wrought with gold and precious stones and rich pearls, that if a man of this country had but only one of their robes, he might well say that he should never be poor ;

Tartaries, Costly Tartar silks.

Cam(r)akas, Silks or cambrics (from Kamerik or Cambrai).

Greater cheap, Greater bargains, cheaper.

Orfrays, Embroideries.

for the gold and the precious stones and the great orient pearls be of greater value on this half the sea than they be beyond the sea in those countries.

And when they be thus apparelled, they go two and two together, full ordinately, before the emperor, without speech of any word, save only inclining to him. And every one of them beareth a tablet of jasper or of ivory or of crystal, and the minstrels going before them, sounding their instruments of diverse melody. And when the first thousand is thus passed and hath made his muster, he withdraweth him on that one side ; and then entereth that other second thousand, and doth right so, in the same manner of array and countenance, as did the first ; and after, the third ; and then, the fourth ; and none of them saith not one word.

And at one side of the emperor's table sit many philosophers that be proved for wise men in many diverse sciences, as of astronomy, necromancy, geomancy, pyromancy, hydromancy, of augury, and of many other sciences. And everych of them have before them astrolabes of gold, some spheres, some the brainpan of a dead man, some vessels of gold full of gravel or sand, some vessels of gold full of coals burning, some vessels of gold full of water and of wine and of oil, and some horologes of gold, made full nobly and richly wrought, and many other manner of instruments after their sciences.

And at certain hours, when them thinketh time, they say to certain officers that stand before them, ordained for the time to fulfil their commandments ; Make peace !

And then say the officers : Now peace ! listen !

And after that, saith another of the philosophers : Every man do reverence and incline to the emperor, that is God's Son and sovereign lord of all the world !

Orient, From the East : hence, lustrous.

Inclining, Bowing.

Horologes, Timepieces.

Everych, Every one, all.

Make peace, Be silent.

For now is time ! And then every man boweth his head toward the earth.

And then commandeth the same philosopher again : Stand up ! And they do so.

And at another hour, saith another philosopher : Put your little finger in your ears ! And anon they do so.

And at another hour, saith another philosopher : Put your hand before your mouth ! And anon they do so.

And at another hour, saith another philosopher : Put your hand upon your head ! And after that he biddeth them to do their hand away. And they do so.

And so, from hour to hour, they command certain things ; and they say, that those things have diverse significations. And I asked them privily what those things betokened. And one of the masters told me, that the bowing of the head at that hour betokened this : that all those that bowed their heads should evermore after be obeissant and true to the emperor, and never, for gifts nor for promise in no kind, to be false nor traitor unto him for good nor evil. And the putting of the little finger in the ear betokeneth as they say, that none of them shall not hear speak no contrarious thing to the emperor but that he shall tell it anon to his council or discover it to some men that will make relation to the emperor, though he were his father or brother or son. And so forth, of all other things that is done by the philosophers, they told me the causes of many diverse things. And trust right well in certain, that no man doth nothing to the emperor that belongeth unto him, neither clothing nor bread nor wine nor bath nor none other thing that longeth to him, but at certain hours that his philosophers will devise. And if there fall war in any side to the emperor, anon the philosophers come and say their advice after their calculations, and counsel the emperor of

Discover, Show.

Belongeth unto him, Is his duty to do or bring.

their advice by their sciences ; so that the emperor doth nothing without their counsel.

And when the philosophers have done and performed their commandments, then the minstrels begin to do their minstrelsy, everyone in their instruments, each after other with all the melody that they can devise. And when they have done a good while, one of the officers of the emperor goeth up on a high stage wrought full curiously, and crieth and saith with loud voice : Make peace ! And then every man is still.

And then, anon after, all the lords that be of the emperor's lineage, nobly arrayed in rich cloths of gold and royally apparellled on white steeds, as many as may well sue him at that time, be ready to make their presents to the emperor. And then saith the steward of the court to the lords, by name : N. of N. ! and nameth first the most noble and the worthiest by name, and saith : Be ye ready with such a number of white horses, for to serve the emperor, your sovereign lord ! And to another lord he saith : N. of N., be ye ready with such a number to serve your sovereign lord ! And to another, right so, and to all the lords of the emperor's lineage, each after other, as they be of estate. And when they be all cleped, they enter each after other, and present the white horses to the emperor, and then go their way. And then after, all the other barons every of them, give him presents or jewels or some other thing, after that they be of estate. And then after them, all the prelates of their law, and religious men and others ; and every man giveth him something. And when that all men have thus presented the emperor, the greatest of dignity of the prelates giveth him a blessing, saying an orison of their law.

And then begin the minstrels to make their minstrelsy in divers instruments with all the melody that

*After that } They be of estate, According to their rank.
Or, as }*

they can devise. And when they have done their craft, then they bring before the emperor, lions, leopards, and other diverse beasts, and eagles and vultures and other divers fowls, and fishes and serpents, for to do him reverence. And then come jugglers and enchanters, that do many marvels ; for they make to come in the air, by seeming, the sun and the moon, to every man's sight. And after they make the night so dark that no man may see nothing. And after they make the day to come again, fair and pleasant with bright sun, to every man's sight. And then they bring in dances of the fairest damsels of the world, and richest arrayed. And after they make to come in other damsels bringing cups of gold full of milk of diverse beasts, and give drink to lords and to ladies. And then they make knights to joust in arms full lustily ; and they run together a great random and they frussch together full fiercely, and they break their spears so rudely that the truncheons fly in sprouts and pieces all about the hall. And then they make to come in hunting for the hart and for the boar, with hounds running with open mouth. And many other things they do by craft of their enchantments, that it is marvel for to see. And such plays of disport they make till the taking up of the boards. This great Chan hath full great people for to serve him, as I have told you before. For he hath of minstrels the number of thirteen cumants, but they abide not always with him. For all the minstrels that come before him of what nation that they be of, they be witholden with him as of his household, and entered in his books as for his own men. And after that, where that ever they go, ever more they claim for minstrels of the great Chan ; and under that title, all kings and lords cherish them the more with gifts and

Frussch, Dash.

Sprouts, Splinters.

Cumants, Commands.

Claim for, Claim to be.

Truncheons, Broken shafts.

Boards, Tables.

Witholden, Maintained.

all things. And therefore he hath so great multitude of them.

And he hath of certain men as though they were yeomen, that keep birds, as ostriches, gerfalcons, sparrow-hawks, falcons gentle, lanyers, sakers, sakrets, popinjays well speaking, and birds singing, and also of wild beasts, as of elephants tame and other, baboons, apes, marmosets, and other diverse beasts ; the mountance of fifteen cumants of yeomen.

And of physicians Christian he hath 200, and of leeches that be Christian he hath 210, and of leeches and physicians that be Saracens twenty, but he trusteth more in the Christian leeches than in the Saracen. And his other common household is without number, and they all have all necessities and all that them needeth of the emperor's court. And he hath in his court many barons as servitors, that be Christian and converted to good faith by the preaching of religious Christian men that dwell with him; but there be many more, that will not that men know that they be Christian.

This emperor may dispend as much as he will without estimation, for he not dispendeth nor maketh no money but of leather imprinted or of paper. And of that money is some of greater price and some of less price, after the diversity of his statutes. And when that money hath run so long that it beginneth to waste, then men bear it to the emperor's treasury and then they take new money for the old. And that money goeth throughout all the country and throughout all his provinces, for there and beyond them they make no money neither of gold nor of silver ; and therefore he may dispend enough, and outrageously. And of gold and silver that men bear in his country he maketh cylours, pillars and pavements in his palace, and other diverse things what him liketh.

Lanyers, sakers, sakrets, Different kinds of hawks.

Popinjays, Parrots.

Without estimation, Without counting.

Mountance, Total.

Cylours, Canopies.

This emperor hath in his chamber, in one of the pillars of gold, a ruby and a carbuncle of half a foot long, that in the night giveth so great clearness and shining, that it is as light as day. And he hath many other precious stones and many other rubies and carbuncles; but those be the greatest and the most precious.

This emperor dwelleth in summer in a city that is toward the north that is clept Saduz; and there is cold enough. And in winter he dwelleth in a city that is clept Camaaleche, and that is an hot country. But the country where he dwelleth in most commonly is in Gaydo or in Jong, that is a good country and a temperate, after that the country is there; but to men of this country it were too passing hot.

Of his Array when he rideth by the Country.

And when this emperor will ride from one country to another he ordaineth four hosts of his folk, of the which the first host goeth before him a day's journey. For that host shall be lodged the night where the emperor shall lie upon the morrow. And there shall every man have all manner of victual and necessities that be needful, of the emperor's costage. And in this first host is the number of people fifty cumants, what of horse, what of foot, of the whichevery cumant amounteth 10,000, as I have told you before. And another host goeth on the right side of the emperor, nigh half a journey from him. And another goeth on the left side of him, in the same wise. And in every host is as much multitude of people as in the first host. And then after cometh the fourth host, that is much more than any of the others, and that goeth behind him, the mountance of a bow draught. And every host hath his journeys ordained in certain places, where they shall

After that, Considering what.

Mountance, Amount or distance. Bow draught, Bowshot.

be lodged at night, and there they shall have all that them needeth. And if it befall that any of the host die, anon they put another in his place, so that the number shall evermore be whole.

And ye shall understand, that the emperor, in his proper person, rideth not as other great lords do beyond, but if he list to go privily with few men, for to be unknown. And else, he rides in a chariot with four wheels, upon the which is made a fair chamber and it is made of a certain wood, that cometh out of Paradise terrestrial, that men clepe lignum aloes, that the floods of Paradise bring out at divers seasons, as I have told you here before. And this chamber is full well smelling because of the wood that it is made of. And all this chamber is covered within of plate of fine gold dubbed with precious stones and great pearls. And four elephants and four great destriers, all white and covered with rich covertures, leading the chariot. And four, or five, or six of the greatest lords ride about this chariot, full richly arrayed and full nobly, so that no man shall neigh the chariot, but only those lords, but if that the emperor call any man to him that him list to speak withal. And above the chamber of this chariot that the emperor sitteth in be set upon a perch four or five or six gerfalcons, to that intent, that when the emperor seeth any wild fowl, that he may take it at his own list, and have the disport and the play of the flight, first with one, and after with another ; and so he taketh his disport passing by the country. And no man rideth before him of his company, but all after him. And no man dare not come nigh the chariot, by a bow draught, but those lords only that be about him. And all the host cometh fairly after him in great multitude.

And also such another chariot with such hosts or-

Destriers, Chargers.

Neigh, Come near to.

Him list to speak withal, It pleases him to speak with.

At his own list, At his pleasure.

(2,475)

daigned and arrayed go with the empress upon another side, everych by himself, with four hosts, right as the emperor did ; but not with so great multitude of people. And his eldest son goeth by another way in another chariot, in the same manner. So that there is between them so great multitude of folk that it is marvel to tell it. And no man should trow the number, but he had seen it. And sometime it happeth that when he will not go far, and that it like him to have the empress and his children with him, then they go altogether, and their folk be all mingled in fere, and divided in four parties only.

And ye shall understand that the empire of this great Chan is divided in twelve provinces ; and every province hath more than two thousand cities, and of towns without number. This country is full great, for it hath twelve principal kings in twelve provinces, and every of those kings have many kings under them, and all they be obeissant to the great Chan. And his land and his lordship dureth so far that a man may not go from one head to another, neither by sea nor land, the space of seven year. And through the deserts of his lordship, there as men may find no towns, there be inns ordained by every journey, to receive both man and horse, in the which they shall find plenty of victual, and of all things that they need for to go by the country.

And there is a marvellous custom in that country (but it is profitable), that if there be any contrarious thing that should be prejudice or grievance to the emperor in any kind, anon the emperor hath tidings thereof and full knowledge in a day, though it be three or four journeys from him or more. For his ambassadors take their dromedaries or their horses, and they prick in all that ever they may toward one of the inns. And when they come there, anon they blow an horn.

In fere, In company.
Ordained by, Appointed for.

Lordship, Domain.
Prick in, Spur or hasten.

And anon they of the inn know well enough that there be tidings to warn the emperor of some rebellion against him. And then anon they make other men ready, in all haste that they may, to bear letters, and prick in all that ever they may, till they come to the other inns with their letters. And then they make fresh men ready, to prick forth with the letters toward the emperor, while that the last bringer rest him, and bait his dromedary or his horse. And so, from inn to inn, till it come to the emperor. And thus anon hath he hasty tidings of anything that beareth charge, by his couriers, that run so hastily throughout all the country. And also when the emperor sendeth his couriers hastily throughout his land, every one of them hath a large thong full of small bells, and when they neigh near to the inns of other couriers that be also ordained by the journeys, they ring their bells, and anon the other couriers make them ready, and run their way unto another inn. And thus runneth one to other, full speedily and swiftly, till the emperor's intent be served, in all haste. And these couriers be clept "Chydydo," after their language, that is to say, a messenger.

Also, when the emperor goeth from one country to another, as I have told you here before, and he pass through cities and towns, every man maketh a fire before his door, and putteth therein powder of good gums that be sweet-smelling, for to make good savour to the emperor. And all the people kneel down against him, and do him great reverence. And there, where religious Christian men dwell, as they do in many cities in the land, they go before him with procession with cross and holy water, and they sing, *Veni creator spiritus*, with an high voice, and go towards him. And when he heareth them, he commandeth to his lords to ride beside him, that the religious men may come to him.

Beareth charge, Is of importance.

Veni creator spiritus, "Come, Creator Spirit"—an old Latin hymn.

And when they be nigh him with the cross, then he doth adown his galiot that sits on his head in manner of a chaplet, that is made of gold and precious stones and great pearls, and it is so rich, that men prize it to the value of a realm in that country. And then he kneeleth to the cross. And then the prelate of the religious men saith before him certain orisons, and giveth him a blessing with the cross ; and he inclineth to the blessing full devoutly. And then the prelate giveth him some manner fruit, to the number of nine, in a platter of silver, with pears or apples, or other manner fruit. And he taketh one. And then men give to the other lords that be about him. For the custom is such, that no stranger shall come before him, but if he give him some manner thing, after the old law that saith, *Nemo accedat in conspectu meo vacuus*. And then the emperor saith to the religious men, that they withdraw them again, that they be neither hurt nor harmed of the great multitude of horses that come behind him. And also, in the same manner, do the religious men that dwell there, to the empresses that pass by them, and to his eldest son. And to every of them they present fruit.

And ye shall understand, that the people that he hath so many hosts of, about him and about his wives and his son, they dwell not continually with him. But always, when him liketh, they be sent for. And after, when they have done, they return to their own households, save only they that be dwelling with him in household for to serve him and his wives and his sons for to govern his household. And albeit that the others be departed from him after that they have performed their service, yet there abideth continually with him in court 50,000 men at horse and 200,000 men a foot, without minstrels and those that keep wild beasts and

Galiot, Helmet or headpiece.

Chaplet, Hat.

Nemo . . . vacuus, Let no man come in my presence empty-handed.

divers birds, of the which I have told you the number before.

Under the firmament is not so great a lord, nor so mighty nor so rich as is the great Chan ; not Prester John, that is emperor of the high Ind, nor the Soldan of Babylon, nor the Emperor of Persia. All these be not in comparison to the great Chan, neither of might, nor of noblesse, nor of royalty, nor of riches ; for in all these he passeth all earthly princes. Wherefore it is great harm that he believeth not faithfully in God. And natheles he will gladly hear speak of God. And he suffereth well that Christian men dwell in his lordship, and that men of his faith be made Christian men if they will, throughout all his country ; for he defendeth no man to hold no law other than him liketh.

Author's Epilogue

And I, John Mandeville, knight, abovesaid (although I be unworthy), that departed from our countries and passed the sea, the year of grace a thousand three hundred and twenty-two, that have passed many lands and many isles and countries, and searched many full strange places, and have been in many a full good honourable company, and at many a fair deed of arms (albeit that I did none myself, for mine unable insufficiency), now I am come home, maugre myself, to rest, for gouts artetykes that me distrain, that define the end of my labour ; against my will (God knoweth).

And thus taking solace in my wretched rest, recording the time passed, I have fulfilled these things, and put them written in this book, as it would come into my mind, the year of grace a thousand three hundred and fifty-six, in the thirty-fourth year, that I departed from our countries.

Wherefore, I pray to all the readers and hearers of

Maugre, In spite of.
Distrain, Cripple.

Gouts artetykes, Arthritic gout.
Define, Fix.

this book, if it please them, that they would pray to God for me ; and I shall pray for them. And all those that say for me a Pater Noster, with an Ave Maria, that God forgive me my sins, I make them partners and grant them part of all the good pilgrimages and of all the good deeds that I have done, if any be to his pleasure ; and not only of those, but of all that ever I shall do unto my life's end. And I beseech Almighty God, from whom all goodness and grace cometh from, that he vouchsafe of his excellent mercy and abundant grace, to fulfil their souls with inspiration of the Holy Ghost, in making defence of all their ghostly enemies here in earth, to their salvation both of body and soul ; to worship and thanking of him, that is three and one, without beginning and without ending ; that is without quality, good, without quantity great ; that in all places is present, and all things containing ; the which that no goodness may amend, nor none evil impair ; that in perfect Trinity liveth and reigneth God, by all worlds, and by all times.

Amen ! Amen ! Amen !

LE MORTE DARTHUR

BY SIR THOMAS MALORY

[The *Morte Darthur* is in substance a compilation made from a number of sources, mainly French ; but in style and spirit it is original in a high degree. Sir Thomas Malory completed it in 1469 ; but it was first printed fifteen years later by William Caxton at Westminster.]

THE TWENTY-FIRST BOOK

CHAPTER I

How Sir Mordred presumed and took on him to be King of England, and would have married the queen, his uncle's wife.

As Sir Mordred was ruler of all England he did do make letters as though that they came from beyond the sea, and the letters specified that King Arthur was slain in battle with Sir Launcelot. Wherefore Sir Mordred made a Parliament, and called the lords together, and there he made them to choose him king, and so was he crowned at Canterbury, and held a feast there fifteen days, and afterward he drew him unto Winchester, and there he took the Queen Guenever, and said plainly, that he would wed her which was his uncle's wife. And so he made ready for the feast, and a day prefixed that they should be wedded ; wherefore Queen Guenever was passing heavy. But she durst not discover her heart, but spake fair, and agreed to Sir Mordred's will. Then she desired of Sir Mordred

for to go to London, to buy all manner of things that longed unto the wedding. And by cause of her fair speech Sir Mordred trusted her well enough, and gave her leave to go. And so when she came to London, she took the Tower of London, and suddenly, in all haste possible, she stuffed it with all manner of victual, and well garnished it with men, and so kept it. Then when Sir Mordred wist and understood how he was beguiled, he was passing wroth out of measure. And a short tale for to make, he went and laid a mighty siege about the Tower of London, and made many great assaults thereat, and threw many great engines unto them, and shot great guns. But all might not prevail Sir Mordred, for Queen Guenever would never, for fair speech nor for foul, would never trust to come in his hands again. And then came the Bishop of Canterbury, the which was a noble clerk and an holy man, and thus he said to Sir Mordred : Sir, what will ye do, will ye first displease God, and sithen shame yourself and all knighthood ? Is not King Arthur your uncle, no further but your mother's brother ? Sir, said the noble clerk, leave this opinion, or I shall curse you with book, and bell, and candle. Do thou thy worst, said Sir Mordred, wit thou well I shall defy thee. Sir, said the Bishop, and wit you well I shall not fear me to do that me ought to do. Also where ye noise where my lord Arthur is slain, and that is not so, and therefore ye will make a foul work in this land. Peace, thou false priest, said Sir Mordred, for, an thou chafe me any more, I shall make strike off thy head. So the bishop departed, and did the cursing in the most orgulous wise that might be done. And then Sir Mordred sought the Bishop of Canterbury for to have slain him. Then the bishop fled, and took part of his goods with him, and went nigh unto Glastonbury, and there he was as priest hermit in a chapel, and lived in poverty and in holy prayers : for well he understood that mischievous war was at hand. Then Sir Mordred sought

on Queen Guenever by letters and sondes, and by fair means and foul means, for to have her to come out of the Tower of London ; but all this availed not, for she answered him shortly, openly and privily, that she had lever slay herself than to be married with him. Then came word to Sir Mordred that King Arthur had araised the siege for Sir Launcelot, and he was coming homeward with a great host, to be avenged upon Sir Mordred. Wherefore Sir Mordred made write writs to all the barony of this land, and much people drew to him. For then was the common voice among them, that with Arthur was none other life but war and strife, and with Sir Mordred was great joy and bliss. Thus was Sir Arthur depraved and evil said of. And many there were that King Arthur had made up of nought, and given them lands, might not then say him a good word.

Lo ye, all Englishmen, see ye not what a mischief here was, for he that was the most king and knight of the world, and most loved the fellowship of noble knights, and by him they were all upholden, now might not these Englishmen hold them content with him. Lo, thus was the old custom and usage of this land. And also men say, that we of this land have not yet lost nor forgotten that custom and usage. Alas, this is a great default of us Englishmen, for there may no thing please us no term. And so fared the people at that time ; they were better pleased with Sir Mordred than they were with King Arthur, and much people drew unto Sir Mordred, and said they would abide with him for better and for worse. And so Sir Mordred drew with a great host to Dover, for there he heard say that Sir Arthur would arrive, and so he thought to beat him from his lands. And the most part of all England held with Sir Mordred, the people were so new fangle.

CHAPTER II

How after that King Arthur had tidings he returned and came to Dover, where Sir Mordred met him to let his landing, and of the death of Sir Gawaine.

AND so as Sir Mordred was at Dover with his host, there came King Arthur with a great navy of ships, and galleys, and carracks. And there was Sir Mordred ready awaiting upon his landing, to let him to land upon the land that he was king over. Then there was launching of great boats and small, and full of noble men of arms, and there was much slaughter of gentle knights, and many a full bold baron was laid full low on both parties. But King Arthur was so courageous, that there might no manner of knights let him to land, and his knights fiercely followed him. And so they landed, maugre Sir Mordred and all his power, and put Sir Mordred aback that he fled and all his people. So when this battle was done, King Arthur let bury his people that were dead. And then was noble Sir Gawaine found in a great boat lying more than half dead. When Sir Arthur wist that Sir Gawaine was laid so low, he went unto him, and there the king made sorrow out of measure, and took Sir Gawaine in his arms, and thrice he there swooned. And then when he awaked he said, Alas, Sir Gawaine, my sister's son, here now thou liest, the man in the world that I loved most, and now is my joy gone ; for now, my nephew Sir Gawaine, I will discover me unto your person ; in Sir Launcelot and you I most had my joy, and mine affiance, and now have I lost my joy of you both, wherefore all mine earthly joy is gone from

To let him to, To prevent him from.
Maugre, In spite of. Affiance, Trust.

me. Mine uncle King Arthur, said Sir Gawaine, wit you well, my death-day is come, and all is through mine own hastiness and wilfulness, for I am smitten upon the old wound the which Sir Launcelot gave me, on the which I feel well I must die, and had Sir Launcelot been with you as he was, this unhappy war had never begun, and of all this am I causer, for Sir Launcelot and his blood through their prowess, held all your cankered enemies in subjection and danger. And now, said Sir Gawaine, ye shall miss Sir Launcelot. But, alas, I would not accord with him, and therefore, said Sir Gawaine, I pray you, fair uncle, that I may have paper, pen, and ink, that I may write to Sir Launcelot a schedule with mine own hands. And then when paper and ink was brought, then Gawaine was set up weakly by King Arthur, for he was shriven a little tofore, and then he wrote thus, as the French book maketh mention : Unto Sir Launcelot, flower of all noble knights that ever I heard of, or saw by my days, I, Sir Gawaine, King Lot's son of Orkney, sister's son unto the noble King Arthur, send thee greeting, and let thee have knowledge, that the tenth day of May I was smitten upon the old wound that thou gavest me afore the city of Benwick, and through the same wound that thou gavest me I am come to my death-day. And I will that all the world wit that I, Sir Gawaine, knight of the Table Round, sought my death and not through thy deserving, that it was mine own seeking, wherefore I beseech thee, Sir Launcelot, to return again unto this realm and see my tomb, and pray some prayer, more or less, for my soul. And this same day that I wrote this schedule, I was hurt to the death in the same wound, the which I had of thy hand, Sir Launcelot. For of a more nobler man might I not be slain. Also, Sir Launcelot, for all the love that ever was betwixt us, make no tarrying, but come over the sea in all haste, that thou mayest with thy noble knights rescue that noble king that made thee

knight, that is my lord Arthur, for he is full straitly bestad with a false traitor, that is my half brother Sir Mordred, and he hath let crown him king, and would have wedded my lady Queen Guenever, and so had he done, had she not put herself in the Tower of London. And so the tenth day of May last past, my lord Arthur and we all landed upon them at Dover, and there we put that false traitor Sir Mordred to flight, and there it misfortuned me to be stricken upon thy stroke. And at the date of this letter was written but two hours and an half afore my death, written with mine own hand, and so subscribed, with part of my heart's blood. And I require thee, most famous knight of the world, that thou wilt see my tomb. And then Sir Gawaine wept, and King Arthur wept, and then they swooned both. And when they awaked both, the king made Sir Gawaine to receive his Saviour. And then Sir Gawaine prayed the king for to send for Sir Launcelot, and to cherish him above all other knights. And so at the hour of noon Sir Gawaine yielded up the spirit ; and then the king let inter him in a chapel within Dover Castle ; and there yet all men may see the skull of him, and the same wound is seen that Sir Launcelot gave him in battle. Then was it told the king that Sir Mordred had pight a new field upon Barham Down. And upon the morn the king rode thither to him, and there was a great battle betwixt them, and much people were slain on both parties. But at the last Sir Arthur's party stood best, and Sir Mordred and his party fled into Canterbury.

Bestad, Beset.

Pight, Pitched.

CHAPTER III

How after Sir Gawaine's ghost appeared to King Arthur, and warned him that he should not fight that day.

AND then the king let search all the towns for his knights that were slain, and interred them ; and salved them with soft salves that so sore were wounded. Then much people drew unto King Arthur. And then they said that Sir Mordred warred upon King Arthur with wrong. And then King Arthur drew him with his host down by the sea side, westward toward Salisbury, and there was a day assigned betwixt King Arthur and Sir Mordred, and they should meet upon a down beside Salisbury, and not far from the sea side, and this day was assigned on a Monday after Trinity Sunday, whereof King Arthur was passing glad, that he might be avenged upon Sir Mordred. Then Sir Mordred araised much people about London, for they of Kent, Southsex, and Surrey, Estsex, and Southfolk, and of Northfolk, held the most part with Sir Mordred ; and many a full noble knight drew unto Sir Mordred and to the king ; but they that loved Sir Launcelot drew unto Sir Mordred. So upon Trinity Sunday at night King Arthur dreamed a wonderful dream, and that was this, that him seemed he sat upon a chaflet in a chair, and the chair was fast to a wheel, and thereupon sat King Arthur in the richest cloth of gold that might be made ; and the king thought there was under him, far from him, an hideous deep black water, and therein were all manner of serpents, and worms, and wild beasts, foul and horrible : and suddenly the king thought the wheel turned up-so-down, and he fell among the serpents, and every beast took him by a limb. And then

Drew unto, Joined.

Chaflet, Platform.

the king cried as he lay in his bed and slept, Help ! And then knights, squires, and yeomen awaked the king ; and then he was so amazed that he wist not where he was. And then he fell on slumbering again, not sleeping nor thoroughly waking. So the king seemed verily that there came Sir Gawaine unto him with a number of fair ladies with him. And when King Arthur saw him, then he said, Welcome, my sister's son ; I weened thou hadst been dead, and now I see thee on live, much am I beholding unto Almighty Jesu. Oh, fair nephew, and my sister's son, what be these ladies that hither be come with you ? Sir, said Sir Gawaine, all these be ladies for whom I have foughten when I was man living : and all these are those that I did battle for in righteous quarrel. And God hath given them that grace at their great prayer, by cause I did battle for them, that they should bring me hither unto you, thus much hath God given me leave, for to warn you of your death ; for an ye fight as to-morn with Sir Mordred, as ye both have assigned, doubt ye not ye must be slain, and the most part of your people on both parties. And for the great grace and goodness that Almighty Jesu hath unto you, and for pity of you and many more other good men there shall be slain, God hath sent me to you, of his special grace, to give you warning, that in no wise ye do battle as to-morn, but that ye take a treaty for a month day ; and proffer you largely, so as to-morn to be put in a delay. For within a month shall come Sir Launcelot with all his noble knights, and rescue you worshipfully, and slay Sir Mordred and all that ever will hold with him. Then Sir Gawaine and all the ladies vanished. And anon the king called upon his knights, squires, and yeomen, and charged them wightly to fetch his noble lords and wise bishops unto him. And when they were come, the king told them his avision, what Sir Gawaine had told him, and warned him that if he fought on the morn, he should be slain. Then the

king commanded Sir Lucan de butlere, and his brother Sir Bedivere, with two bishops with them, and charged them in any wise, an they might, Take a treaty for a month day with Sir Mordred ; and spare not, proffer him lands and goods, as much as ye think best. So then they departed, and came to Sir Mordred, where he had a grim host of an hundred thousand men. And there they intreated Sir Mordred long time, and at the last Sir Mordred was agreed for to have Cornwall and Kent, by Arthur's days :—after, all England, after the days of King Arthur.

CHAPTER IV

How by misadventure of an adder the battle began, where Mordred was slain, and Arthur hurt to the death.

THEN were they condescended that King Arthur and Sir Mordred should meet betwixt both their hosts, and every each of them should bring fourteen persons. And they came with this word unto Arthur. Then said he, I am glad that this is done. And so he went into the field. And when Arthur should depart, he warned all his host that an they see any sword drawn, Look ye come on fiercely, and slay that traitor Sir Mordred, for I in no wise trust him. In like wise Sir Mordred warned his host that, An ye see any sword drawn, look that ye come on fiercely, and so slay all that ever before you standeth : for in no wise I will not trust for this treaty : for I know well my uncle will be avenged upon me. And so they met as their pointment was, and so they were agreed and accorded thoroughly : and wine was fetched, and they drank. Right so came an adder out of a little heath bush, and it stung a knight on the foot. And when the knight felt him stung, he looked down and saw the adder, and then he drew his sword to

slay the adder, and thought of none other harm. And when the host on both parties saw that sword drawn, then they blew beames, trumpets, and horns, and shouted grimly. And so both hosts dressed them together. And King Arthur took his horse, and said, Alas, this unhappy day, and so rode to his party : and Sir Mordred in likewise. And never was there seen a more dolefuller battle in no christian land. For there was but rushing and riding, foining and striking, and many a grim word was there spoken either to other, and many a deadly stroke. But ever King Arthur rode throughout the battle of Sir Mordred many times, and did full nobly as a noble king should ; and at all times he fainted never. And Sir Mordred that day put him in devoir, and in great peril. And thus they fought all the long day, and never stinted, till the noble knights were laid to the cold earth, and ever they fought still, till it was near night, and by that time was there an hundred thousand laid dead upon the down. Then was Arthur wood wroth out of measure, when he saw his people so slain from him. Then the king looked about him, and then was he ware of all his host, and of all his good knights, were left no more on live but two knights, that was Sir Lucan de butlere, and his brother Sir Bedivere : and they were full sore wounded. Jesu mercy, said the king, where are all my noble knights become ? Alas, that ever I should see this doleful day. For now, said Arthur, I am come to mine end. But would to God that I wist where were that traitor Sir Mordred, that hath caused all this mischief. Then was King Arthur ware where Sir Mordred leaned upon his sword among a great heap of dead men. Now give me my spear, said Arthur unto Sir Lucan, for yonder I have espied the traitor that all this woe hath wrought. Sir, let him be, said Sir Lucan, for he is un-

Beames, Trumpets.

Put him in devoir, Fought strenuously.

Wood, Mad.

happy : and if ye pass this unhappy day, ye shall be right well revenged upon him. Good lord, remember ye of your night's dream, and what the spirit of Sir Gawaine told you this night, yet God of His great goodness hath preserved you hitherto. Therefore, for God's sake, my lord, leave off by this. For blessed be God, ye have won the field : for here we be three on live, and with Sir Mordred is none on live. And if ye leave off now, this wicked day of destiny is past. Tide me death, betide me life, saith the king, now I see him yonder alone, he shall never escape mine hands, for at a better avail shall I never have him. God speed you well, said Sir Bedivere. Then the king got his spear in both his hands, and ran toward Sir Mordred, crying, Traitor, now is thy death-day come ! And when Sir Mordred heard Sir Arthur, he ran until him with his sword drawn in his hand. And there King Arthur smote Sir Mordred under the shield, with a foin of his spear throughout the body more than a fathom. And when Sir Mordred felt that he had his death's wound, he thrust himself, with the might that he had, up to the bur of King Arthur's spear. And right so he smote his father Arthur with his sword holden in both his hands, on the side of the head, that the sword pierced the helmet and the brain-pan, and therewithal Sir Mordred fell stark dead to the earth. And the noble Arthur fell in a swoon to the earth, and there he swooned oft-times. And Sir Lucan de butlere and Sir Bedivere oft-times heaved him up. And so weakly they led him betwixt them both to a little chapel not far from the sea side. And when the king was there, he thought him well eased. Then heard they people cry in the field. Now go thou, Sir Lucan, said the king, and do me to wit what betokens that noise in the field. So Sir Lucan departed, for he was grievously wounded in many places. And so as he yede, he saw and

Yede, Went.

hearkened by the moon-light how the pillers and robbers were come into the field to pill and to rob many a full noble knight of broaches and beads, of many a good ring, and of many a rich jewel ; and who that were not dead all out, there they slew them for their harness and their riches. When Sir Lucan understood this work, he came to the king as soon as he might, and told him all what he had heard and seen. Therefore by my rede, said Sir Lucan, it is best that we bring you to some town. I would it were so, said the king.

CHAPTER V

How King Arthur commanded to cast his sword Excalibur into the water, and how he was delivered to ladies in a barge.

BUT I may not stand, my head works so. Ah, Sir Launcelot, said King Arthur, this day have I sore missed thee. Alas, that ever I was against thee, for now have I my death, whereof Sir Gawaine me warned in my dream. Then Sir Lucan took up the king the one part, and Sir Bedivere the other part, and in the lifting the king swooned, and Sir Lucan fell in a swoon with the lift . . . and therewith the noble knight's heart brast. And when the king awoke, he beheld Sir Lucan how he lay foaming at the mouth. . . . Alas, said the king, this is to me a full heavy sight to see this noble duke so die for my sake, for he would have holpen me that had more need of help than I. Alas, he would not complain him, his heart was so set to help me. Now Jesu have mercy upon his soul. Then Sir Bedivere wept for the death of his brother. Leave this mourning and weeping, said the king, for all this will not avail me : for, wit thou well, an I might live myself the death of Sir Lucan would grieve me evermore ; but my time hieth fast, said the king. Therefore, said

Arthur to Sir Bedivere, take thou Excalibur, my good sword, and go with it to yonder water side, and when thou comest there, I charge thee throw my sword in that water, and come again, and tell me what thou there seest. My lord, said Bedivere, your commandment shall be done, and lightly bring you word again. So Sir Bedivere departed, and by the way he beheld that noble sword, that the pommel and the haft was all of precious stones, and then he said to himself, If I throw this rich sword in the water, thereof shall never come good, but harm and loss. And then Sir Bedivere hid Excalibur under a tree. And so as soon as he might he came again unto the king, and said he had been at the water, and had thrown the sword in the water. What saw thou there ? said the king. Sir, he said, I saw nothing but waves and winds. That is untruly said of thee, said the king ; therefore go thou lightly again, and do my commandment, as thou art to me lief and dear, spare not, but throw it in. Then Sir Bedivere returned again, and took the sword in his hand ; and then him thought sin and shame to throw away that noble sword ; and so eft he hid the sword, and returned again, and told to the king that he had been at the water, and done his commandment. What saw thou there ? said the king. Sir, he said, I saw nothing but the waters wappe, and the waves wanne. Ah, traitor untrue, said King Arthur, now hast thou betrayed me twice. Who would have weened that thou that hast been to me so lief and dear, and thou art named a noble knight, and would betray me for the richness of the sword. But now go again lightly, for thy long tarrying putteth me in great jeopardy of my life, for I have taken cold. And but if thou do now as I bid thee, if ever I may see thee, I shall slay thee with mine own hands, for thou wouldest for my rich sword see me dead. Then Sir Bedivere departed, and went

Wappe, Lap.

Wanne, Wane, ebb.

But if, Unless.

to the sword, and lightly took it up, and went to the water side, and there he bound the girdle about the hilts, and then he threw the sword as far into the water as he might, and there came an arm and an hand above the water, and met it, and caught it, and so shook it thrice and brandished, and then vanished away the hand with the sword in the water. So Sir Bedivere came again to the king, and told him what he saw. Alas, said the king, help me hence, for I dread me I have tarried over long. Then Sir Bedivere took the king upon his back, and so went with him to that water side. And when they were at the water side, even fast by the bank hove a little barge, with many fair ladies in it, and among them all was a queen, and all they had black hoods, and all they wept and shrieked when they saw King Arthur. Now put me into the barge, said the king ; and so he did softly. And there received him three queens with great mourning, and so they set them down, and in one of their laps King Arthur laid his head. And then that queen said, Ah, dear brother, why have ye tarried so long from me ? Alas, this wound on your head hath caught over much cold. And so then they rowed from the land ; and Sir Bedivere beheld all those ladies go from him. Then Sir Bedivere cried, Ah, my lord Arthur, what shall become of me now ye go from me, and leave me here alone among mine enemies ? Comfort thyself, said the king, and do as well as thou mayest, for in me is no trust for to trust in. For I will into the vale of Avilion, to heal me of my grievous wound. And if thou hear never more of me, pray for my soul. But ever the queens and ladies wept and shrieked, that it was pity to hear. And as soon as Sir Bedivere had lost the sight of the barge, he wept and wailed, and so took the forest, and so he went all that night, and in the morning he was ware betwixt two holts hoar of a chapel and an hermitage.

CHAPTER VI

*How Sir Bedivere found him on the morrow
dead in an hermitage, and how he abode there
with the hermit.*

THEN was Sir Bedivere glad, and thither he went; and when he came into the chapel he saw where lay an hermit groveling on all four, there fast by a tomb was new graven. When the hermit saw Sir Bedivere, he knew him well, for he was but a little tofore Bishop of Canterbury, that Sir Mordred flemed. Sir, said Sir Bedivere, what man is there interred that ye pray so fast for? Fair son, said the hermit, I wot not verily, but by deeming. But this night, at midnight, here came a number of ladies, and brought hither a dead corpse, and prayed me to bury him; and here they offered an hundred tapers, and they gave me an hundred besants. Alas, said Sir Bedivere, that was my lord King Arthur, that here lieth buried in this chapel. Then Sir Bedivere swooned, and when he awoke he prayed the hermit he might abide with him still there, to live with fasting and prayers. For from hence will I never go, said Sir Bedivere, by my will, but all the days of my life here to pray for my lord Arthur. Ye are welcome to me, said the hermit, for I know you better than ye ween that I do. Ye are the bold Bedivere, and the full noble duke Sir Lucan de butlere was your brother. Then Sir Bedivere told the hermit all as ye have heard tofore. So there abode Sir Bedivere with the hermit, that was tofore Bishop of Canterbury, and there Sir Bedivere put upon him poor clothes, and served the hermit full lowly in fasting and in prayers.

Thus of Arthur I find never more written in books that be authorized, nor more of the very certainty of

his death heard I never read, but thus was he led away in a ship wherein were three queens ; that one was King Arthur's sister Queen Morgan le Fay ; the other was the queen of Northgalis ; the third was the Queen of the Waste Lands. Also there was Nimue, the chief lady of the lake, that had wedded Pelleas the good knight ; and this lady had done much for King Arthur ; for she would never suffer Sir Pelleas to be in no place where he should be in danger of his life, and so he lived to the uttermost of his days with her in great rest. More of the death of King Arthur could I never find, but that ladies brought him to his burials ; and such one was buried there, that the hermit bare witness that some time was Bishop of Canterbury ; but yet the hermit knew not in certain that he was verily the body of King Arthur ;—for this tale Sir Bedivere, knight of the Table Round, made it to be written.

CHAPTER VII

Of the opinion of some men of the death of King Arthur ; and how Queen Guenever made her a nun in Almesbury.

YET some men say in many parts of England that King Arthur is not dead, but had by the will of our Lord Jesu into another place ; and men say that he shall come again, and he shall win the holy cross. I will not say it shall be so, but rather I will say, here in this world he changed his life. But many men say that there is written upon his tomb this verse :

HIC IACET ARTHURUS REX QUONDAM REXQUE
FUTURUS

Thus leave I here Sir Bedivere with the hermit, that dwelled that time in a chapel beside Glastonbury, and there was his hermitage. And so they lived in their

prayers and fastings and great abstinence. And when Queen Guenever understood that King Arthur was slain, and all the noble knights, Sir Mordred and all the remnant, then the queen stole away, and five ladies with her, and so she went to Almesbury ; and there she let make herself a nun, and ware white clothes and black, and great penance she took, as ever did sinful lady in this land, and never creature could make her merry ; but lived in fasting, prayers, and alms-deeds, that all manner of people marvelled how virtuously she was changed. Now leave we Queen Guenever in Almesbury a nun in white clothes and black, and there she was abbess and ruler, as reason would ; and turn we from her, and speak we of Sir Launcelot du Lake.

CHAPTER VIII

How when Sir Launcelot heard of the death of King Arthur, and of Sir Gawaine, and other matters, he came into England.

AND when he heard in his country that Sir Mordred was crowned king in England, and made war against King Arthur, and would let him to land in his own land ; also it was told Sir Launcelot how that Sir Mordred had laid siege about the Tower of London, by cause the queen would not wed him ; then was Sir Launcelot wroth out of measure, and said to his kinsmen, Alas, that double traitor Sir Mordred, now me repenteth that ever he escaped my hands, for much shame hath he done unto my lord Arthur. For all I feel by the doleful letter that my lord Gawaine sent me, on whose soul Jesu have mercy, that my lord Arthur is right hard bestad. Alas, said Sir Launcelot, that ever I should live to hear that most noble king, that made me knight, thus to be overset with his sub-

ject in his own realm. And this doleful letter that my lord Sir Gawaine hath sent me afore his death, praying me to see his tomb, wit you well his doleful words shall never go from mine heart. For he was a full noble knight as ever was born ; and in an unhappy hour was I born, that ever I should have that unhap to slay first Sir Gawaine, Sir Gaheris the good knight, and mine own friend Sir Gareth, that full noble knight. Alas, I may say I am unhappy, said Sir Launcelot, that ever I should do thus unhappily ; and, alas, yet might I never have hap to slay that traitor Sir Mordred. Leave your complaints, said Sir Bors, and first revenge you of the death of Sir Gawaine ; and it will be well done that ye see Sir Gawaine's tomb, and secondly that ye revenge my lord Arthur and my lady Queen Guenever. I thank you, said Sir Launcelot, for ever ye will my worship. Then they made them ready in all the haste that might be, with ships and galleys with Sir Launcelot and his host to pass into England. And so he passed over the sea till he came to Dover ; and there he landed with seven kings, and the number was hideous to behold. Then Sir Launcelot spered of men of Dover where was King Arthur become ? Then the people told him how that he was slain, and Sir Mordred and an hundred thousand died on a day ; and how Sir Mordred gave King Arthur there the first battle at his landing, and there was good Sir Gawaine slain ; and on the morn Sir Mordred fought with the king upon Barham Down, and there the king put Sir Mordred to the worse. Alas, said Sir Launcelot, this is the heaviest tidings that ever came to me. Now, fair sirs, said Sir Launcelot, shew me the tomb of Sir Gawaine. And then certain people of the town brought him into the Castle of Dover, and shewed him the tomb. Then Sir Launcelot kneeled down and wept and prayed heartily for his soul. And that night

Spered, Asked, inquired.

he made a dole, and all they that would come had as much flesh, fish, wine, and ale, and every man and woman had twelve pence, come who would. Thus with his own hand dealt he this money in a mourning gown ; and ever he wept, and prayed them to pray for the soul of Sir Gawaine. And on the morn all the priests and clerks that might be gotten in the country were there, and sang mass of Requiem. And there offered first Sir Launcelot, and he offered an hundred pound ; and then the seven kings offered forty pound apiece ; and also there was a thousand knights, and each of them offered a pound, and the offering dured from morn till night. And Sir Launcelot lay two nights on his tomb in prayers and weeping. Then on the third day Sir Launcelot called the kings, dukes, earls, barons, and knights, and said thus : My fair lords, I thank you all of your coming into this country with me ; but we came too late, and that shall repent me while I live, but against death may no man rebel. But sithen it is so, said Sir Launcelot, I will myself ride and seek my lady Queen Guenever, for as I hear say, she hath had great pain and much disease ; and I heard say that she is fled into the west. Therefore ye all shall abide me here, and but if I come again within fifteen days, then take your ships, and your fellowship, and depart into your country. For I will do as I say to you.

CHAPTER IX

How Sir Launcelot departed to seek the Queen Guenever, and how he found her at Almesbury.

THEN came Sir Bors de Ganis, and said, My lord Sir Launcelot, what think ye for to do, now to ride in this

Sithen, Since.

realm ? wit ye well ye shall find few friends. Be as be may, said Sir Launcelot, keep you still here, for I will forth on my journey, and no man nor child shall go with me. So it was no boot to strive, but he departed and rode westerly, and there he sought a seven or eight days ; and at the last he came to a nunnery, and then was Queen Guenever ware of Sir Launcelot as he walked in the cloister. And when she saw him there she swooned thrice, that all the ladies and gentlewomen had work enough to hold the queen up. So when she might speak, she called ladies and gentlewomen to her, and said, Ye marvel, fair ladies, why I make this fare. Truly, she said, it is for the sight of yonder knight that yonder standeth ; wherefore, I pray you all, call him to me. When Sir Launcelot was brought to her, then she said to all the ladies, Through this man and me hath all this war been wrought, and the death of the most noblest knights of the world ; for through our love that we have loved together is my most noble lord slain. Therefore, Sir Launcelot, wit thou well I am set in such a plight to get my soul's health ; and yet I trust, through God's grace, that after my death to have a sight of the blessed face of Christ, and at doomsday to sit on his right side, for as sinful as ever I was are saints in heaven. Therefore, Sir Launcelot, I require thee and beseech thee heartily, for all the love that ever was betwixt us, that thou never see me more in the visage ; and I command thee on God's behalf, that thou forsake my company, and to thy kingdom thou turn again and keep well thy realm from war and wrack ; for as well as I have loved thee, mine heart will not serve me to see thee ; for through thee and me is the flower of kings and knights destroyed ; therefore, Sir Launcelot, go to thy realm, and there take thee a wife, and live with her with joy and bliss ; and I pray thee heartily pray for me to our Lord, that I may amend my misliving. Now, sweet madam, said Sir Launcelot, would ye that I should

now return again unto my country, and there to wed a lady? Nay, madam, wit you well that shall I never do: for I shall never be so false to you of that I have promised; but the same destiny that ye have taken you to, I will take me unto, for to please Jesu, and ever for you I cast me specially to pray. If thou wilt do so, said the queen, hold thy promise; but I may never believe but that thou wilt turn to the world again. Well, madam, said he, ye say as pleaseth you, yet wist you me never false of my promise, and God defend but I should forsake the world as ye have done. For in the quest of the Sancgreal I had forsaken the vanities of the world, had not your lord been. And if I had done so at that time with my heart, will, and thought, I had passed all the knights that were in the Sancgreal, except Sir Galahad my son. And therefore, lady, sithen ye have taken you to perfection, I must needs take me to perfection of right. For I take record of God, in you I have had mine earthly joy; and if I had found you now so disposed, I had cast to have had you into mine own realm.

CHAPTER X

*How Sir Launcelot came to the hermitage
where the Archbishop of Canterbury was, and
how he took the habit on him.*

BUT sithen I find you thus disposed, I insure you faithfully I will ever take me to penance, and pray while my life lasteth, if I may find any hermit either grey or white that will receive me. Wherefore, madam, I pray you kiss me, and never no more. Nay, said the queen, that shall I never do, but abstain you from such works; and they departed. But there was never so hard an hearted man, but he would have wept to

see the dolour that they made ; for there was lamentation as they had been stung with spears ; and many times they swooned, and the ladies bare the queen to her chamber, and Sir Launcelot awoke, and went and took his horse, and rode all that day and all that night in a forest, weeping. And at the last he was ware of an hermitage and a chapel stood betwixt two cliffs ; and then he heard a little bell ring to mass, and thither he rode and alit, and tied his horse to the gate, and heard mass. And he that sang mass was the Bishop of Canterbury. Both the bishop and Sir Bedivere knew Sir Launcelot, and they spake together after mass. But when Sir Bedivere had told his tale all whole, Sir Launcelot's heart almost brast for sorrow, and Sir Launcelot threw his arms abroad, and said, Alas, who may trust this world. And then he kneeled down on his knee, and prayed the bishop to shrive him and assoil him. And then he besought the bishop that he might be his brother. Then the bishop said, I will gladly ; and there he put an habit upon Sir Launcelot, and there he served God day and night with prayers and fastings.

Thus the great host abode at Dover. And then Sir Lionel took fifteen lords with him, and rode to London to seek Sir Launcelot ; and there Sir Lionel was slain and many of his lords. Then Sir Bors de Ganis made the great host for to go home again ; and Sir Bors, Sir Ector de Maris, Sir Blamor, Sir Bleoberis, with more other of Sir Launcelot's kin, took on them to ride all England overthwart and endlong, to seek Sir Launcelot. So Sir Bors by fortune rode so long till he came to the same chapel where Sir Launcelot was ; and so Sir Bors heard a little bell knell that rang to mass, and there he alit, and heard mass. And when mass was done, the bishop, Sir Launcelot, and Sir Bedivere came to Sir Bors. And when Sir Bors saw Sir Launcelot in that manner clothing, then he prayed the bishop that he might be in the same suit. And so

there was an habit put upon him, and there he lived in prayers and fasting. And within half a year there was come Sir Galihud, Sir Galihodin, Sir Blamor, Sir Bleoberis, Sir Villiards, Sir Clarrus, and Sir Gahalantine. So all these seven noble knights there abode still. And when they saw Sir Launcelot had taken him to such perfection, they had no list to depart, but took such an habit as he had. Thus they endured in great penance six year; and then Sir Launcelot took the habit of priesthood of the bishop, and a twelvemonth he sang mass. And there was none of these other knights, but they read in books, and help for to sing mass, and rang bells, and did bodily all manner of service. And so their horses went where they would, for they took no regard of no worldly riches. For when they saw Sir Launcelot endure such penance, in prayers and fastings, they took no force what pain they endured, for to see the noblest knight of the world take such abstinence that he waxed full lean. And thus upon a night there came a vision to Sir Launcelot, and charged him, in remission of his sins, to haste him unto Almesbury. And by then thou come there, thou shalt find Queen Guenever dead. And therefore take thy fellows with thee, and purvey them of an horse-bier, and fetch thou the corpse of her, and bury her by her husband the noble King Arthur. So this advision came to Launcelot thrice in one night.

CHAPTER XI

How Sir Launcelot went with his seven fellows to Almesbury, and found there Queen Guenever dead, whom they brought to Glastonbury.

THEN Sir Launcelot rose up or day, and told the hermit. It were well done, said the hermit, that ye made

you ready, and that you disobey not the advision. Then Sir Launcelot took his seven fellows with him, and on foot they yede from Glastonbury to Almesbury, the which is little more than thirty mile. And thither they came within two days, for they were weak and feeble to go. And when Sir Launcelot was come to Almesbury, within the nunnery, Queen Guenever died but half an hour afore. And the ladies told Sir Launcelot that Queen Guenever told them all, or she passed, that Sir Launcelot had been priest near a twelvemonth. And hither he cometh as fast as he may to fetch my corpse ; and beside my lord King Arthur he shall bury me. Wherefore the queen said in hearing of them all, I beseech Almighty God that I may never have power to see Sir Launcelot with my worldly eyen. And thus, said all the ladies, was ever her prayer these two days, till she was dead. Then Sir Launcelot saw her visage, but he wept not greatly, but sighed. And so he did all the observance of the service himself, both the *Dirige*, and on the morn he sang mass. And there was ordained an horse-bier ; and so with an hundred torches ever burning about the corpse of the queen, and ever Sir Launcelot with his seven fellows went about the horse-bier singing and reading many an holy orison, and frankincense upon the corpse incensed. Thus Sir Launcelot and his seven fellows went on foot from Almesbury unto Glastonbury ; and when they were come to the chapel and the hermitage, there she had a *Dirige* with great devotion. And in the morn the hermit, that sometime was Bishop of Canterbury, sang the mass of Requiem with great devotion. And Sir Launcelot was the first that offered, and then all his seven fellows. And then she was wrapped in cered cloth of Raines, from the top to the toe in thirty fold ; and after she was put in a web of lead, and then in a coffin of marble. And when she

was put in the earth, Sir Launcelot swooned, and lay long still, while the hermit came and awaked him, and said, Ye be to blame, for ye displease God with such manner of sorrow-making. Truly, said Sir Launcelot, I trust I do not displease God, for he knoweth mine intent. For my sorrow was not, nor is not, for any rejoicing of sin, but my sorrow may never have end. For when I remember of her beauty, and of her noblesse, that was both with her king and with her ; so when I saw his corpse and her corpse so lie together, truly mine heart would not serve to sustain my careful body. Also when I remember me, how by my default, mine orgulity and my pride, that they were both laid full low, that were peerless that ever was living of christian people, wit you well, said Sir Launcelot, this remembered, of their kindness and mine unkindness, sank so to mine heart, that I might not sustain myself. So the French book maketh mention.

CHAPTER XII

How Sir Launcelot began to sicken, and after died, whose body was borne to Joyous Gard for to be buried.

THEN Sir Launcelot never after eat but little meat, ne drank, till he was dead ; for then he sickened more and more, and dried and dwined away. For the bishop nor none of his fellows might not make him to eat, and little he drank, that he was waxen by a cubit shorter than he was, that the people could not know him. For evermore day and night he prayed, but sometime he slumbered a broken sleep ; ever he was lying groveling on the tomb of King Arthur and Queen Guenever.

Careful, Full of care.

Orgulity, Pride.

Ne, Nor.

And there was no comfort that the bishop, nor Sir Bors, nor none of his fellows could make him, it availed not. So within six weeks after, Sir Launcelot fell sick, and lay in his bed ; and then he sent for the bishop that there was hermit, and all his true fellows. Then Sir Launcelot said with dreary steven, Sir Bishop, I pray you give to me all my rights that longeth to a christian man. It shall not need you, said the hermit and all his fellows, it is but heaviness of your blood ; ye shall be well mended by the grace of God to-morn. My fair lords, said Sir Launcelot, wit you well, my careful body will into the earth, I have warning more than now I will say ; therefore give me my rights. So when he was houseled and eneled, and had all that a christian man ought to have, he prayed the bishop that his fellows might bear his body to Joyous Gard. Some men say it was Alnwick, and some men say it was Bamborough. Howbeit, said Sir Launcelot, me repenteth sore, but I made mine avow sometime that in Joyous Gard I would be buried. And by cause of breaking of mine avow, I pray you all lead me thither. Then there was weeping and wringing of hands among his fellows. So at a season of the night they all went to their beds, for they all lay in one chamber. And so after midnight, against day, the bishop that was hermit, as he lay in his bed asleep, he fell upon a great laughter. And therewithal the fellowship awoke, and came to the bishop, and asked him what he ailed. Ah, Jesu mercy, said the bishop, why did ye awake me, I was never in all my life so merry and so well at ease. Wherefore ? said Sir Bors. Truly, said the bishop, here was Sir Launcelot with me, with more angels than ever I saw men in one day. And I saw the angels heave up Sir Launcelot unto heaven, and the gates of heaven opened against him. It is but the dretching of swevens, said Sir Bors, for I doubt not Sir Launcelot

ailleth nothing but good. It may well be, said the bishop ; go ye to his bed, and then shall ye prove the sooth. So when Sir Bors and his fellows came to his bed they found him stark dead, and he lay as he had smiled, and the sweetest savour about him that ever they felt. Then was there weeping and wringing of hands, and the greatest dole they made that ever made men. And on the morn the bishop did his mass of Requiem ; and after, the bishop and all the nine knights put Sir Launcelot in the same horse-bier that Queen Guenever was laid in tofore that she was buried. And so the bishop and they altogether went with the corpse of Sir Launcelot daily, till they came to Joyous Gard ; and ever they had an hundred torches burning about him ; and so within fifteen days they came to Joyous Gard. And there they laid his corpse in the body of the quire, and sang and read many psalters and prayers over him and about him. And ever his visage was laid open and naked, that all folk might behold him. For such was the custom in those days, that all men of worship should so lie with open visage till that they were buried. And right thus as they were at their service, there came Sir Ector de Maris, that had seven year sought all England, Scotland, and Wales, seeking his brother Sir Launcelot.

CHAPTER XIII

How Sir Ector found Sir Launcelot his brother dead. And how Constantine reigned next after Arthur, and of the end of this book.

AND when Sir Ector heard such noise and light in the quire of Joyous Gard, he alit and put his horse from him, and came into the quire, and there he saw men sing and weep. And all they knew Sir Ector, but he

knew not them. Then went Sir Bors unto Sir Ector, and told him how there lay his brother Sir Launcelot dead. And then Sir Ector threw his shield, sword, and helm from him. And when he beheld Sir Launcelot's visage he fell down in a swoon. And when he waked it were hard any tongue to tell the doleful complaints that he made for his brother. Ah, Launcelot, he said, thou were head of all christian knights ; and now I dare say, said Sir Ector, thou Sir Launcelot, there thou liest, that thou were never matched of earthly knight's hand. And thou were the courteoust knight that ever bare shield. And thou were the truest friend to thy lover that ever bestrad horse ; and thou were the truest lover, of a sinful man, that ever loved woman. And thou were the kindest man that ever struck with sword. And thou were the goodliest person ever came among press of knights. And thou was the meekest man and the gentlest that ever ate in hall among ladies. And thou were the sternest knight to thy mortal foe that ever put spear in the rest.

Then there was weeping and dolour out of measure. Thus they kept Sir Launcelot's corpse on loft fifteen days, and then they buried it with great devotion. And then at leisure they went all with the Bishop of Canterbury to his hermitage, and there they were together more than a month. Then Sir Constantine, that was Sir Cador's son, of Cornwall, was chosen King of England. And he was a full noble knight, and worshipfully he ruled this realm.

THE CHRONICLES OF SIR JOHN FROISSART

[The Chronicles written by Sir John Froissart during the latter half of the fourteenth century were, by command of King Henry the Eighth, translated into English by Sir John Bourchier, K.G., Lord Berners, the king's deputy of Calais. They were printed by Pynson in 1523, and had an important effect in the introduction of some of the French ease of expression into English narrative style.]

I

THE SIEGE OF CALAIS

*How the King of England laid siege to Calais,
and how all the poor people were put out of
the town.*

IN the town of Calais, there was captain a Knight of Burgundy called Sir John de Vienne, and with him was Sir Arnold d'Andreghen, Sir John de Surie, Sir Bardon de Bellebourne, Sir Godfrey de la Motte, Sir Pepin de Were, and divers other knights and squires.

When the King of England was come before Calais, he laid his siege, and ordained buildings of wood between the town and the river. He made carpenters to make houses and lodgings of great timber, and set the houses like streets, and covered them with trees and broom. So that it was like a little town ; and there was everything to sell, and a market-place to be kept

every Tuesday and Saturday for flesh and fish and mercery ware ; houses for cloth, for bread, wine, and all other things necessary, such as came out of England or out of Flanders : there they might buy what they list.

The Englishmen ran oftentimes into the country of Guisnes, and to the gates of St. Omer, and sometimes to Boulogne : they brought into their host great prey.



The king would not assail the town of Calais, for he thought it but a lost labour : he spared his people and his artillery, and said how he would famish them in the town with long siege, without the French king came and raised his siege perforce.

When the Captain of Calais saw the manner and the order of the Englishmen, then he constrained all poor

What they list, What they pleased.

and mean people to issue out of the town. And on a Wednesday they issued out, of men, women, and children more than seventeen hundred, and as they passed through the host, they were demanded why they departed. And they answered and said, because they had nothing to live on.

Then the king did them that grace that he suffered them to pass through his host without danger, and gave them meat and drink to dinner, and every person twopence sterling in alms : for the which dinners many of them prayed for the king's prosperity.

*How the French king assembled a great host
to raise the King of England from the siege
before Calais.*

King Philip, who knew well how his men were sore constrained in Calais, commanded every man to be with him at the feast of Pentecost in the city of Amiens or thereabout : there was none durst say nay.

The king kept there a great feast : thither came Duke Eudes of Burgundy, and the Duke of Normandy the king's eldest son, and the Duke of Orleans his youngest son, the Duke of Bourbon, the Earl of Foix, the Lord Louis of Savoy, Sir John of Hainault, the Earl of Armagnac, the Earl of Forêts, the Earl of Valentinois, and divers other earls, barons, and knights. When they were all at Amiens, they took counsel.

The French king would have been glad that the passages of Flanders might have been open to him : for then he thought he might send part of his men to Gravelines, and by that way to refresh the town of Calais, and on that side to fight easily with the Englishmen. He sent great messengers into Flanders to treat for that matter : but the King of England had there such friends that they would never agree to this favour.

Then the French king said how he would go thither on the side toward Burgundy.

The King of England saw well how he could not get Calais but by famine : then he made a strong castle and a high, to close up the passage by the sea, and this castle was set between the town and the sea, and was well fortified with springals, bombards, bows, and other artillery. And in this castle were threescore men of arms, and two hundred archers : they kept the haven in such wise that nothing could come in nor out.



It was thought that thereby those within should the sooner be famished.

Then the French king went to the town of Arras, and set many men of war to the garrisons of Artois, and especially he sent his constable, Sir Charles d'Espagne, to St. Omer, for the Earl of Eu and of Guisnes, who was Constable of France, was prisoner in England. Then the French king and his company departed from Arras and went to Hesdin : his host, with the baggage

Springals, Catapults.

Bombards, Cannon.

train, took well in length a three leagues of that country : and there he tarried a day, and came the next day to Blangy.

There he rested, to take advice what way to go forward : then he was counselled to go through the country called la Belune, and that way he took, and with him a two hundred thousand men, one and another ; and so passed by the county of Faukenberg, and so came straight to the hill of Sangate, between Calais and Wissant. They came thither in goodly order, with banners displayed, and armour shining, that it was great beauty to behold their puissant array. When they of Calais saw them lodge, it seemed to them a new siege.

How the King of England made the passages about Calais to be well kept that the French king should not approach to raise the siege.

Ye shall hear what the King of England did and caused to be done, when he saw and knew that the French king came with so great an host to raise the siege, the which had cost him so much goods, and pain of his body, and lost many of his men.

He knew well how he had so constrained the town, that it could not long endure, for default of victuals : it grieved him sore then to depart. Then he considered well how the Frenchmen could not approach, neither to his host nor to the town, but in two places ; either by the downs by the seaside, or else above by the highway, where there were many dykes, rocks, and marshes and but one way to pass, over a bridge called Newland Bridge.

Then the king made all his navy to draw along by the coast of the downs, every ship well garnished with bombards, crossbows, archers, springals, and other artillery ; whereby the French host might not pass that way. And the king caused the Earl of Derby to

go and keep Newland Bridge with a great number of men of arms, and archers, so that the Frenchmen could not pass no way, without they would have gone through the marshes, the which was impossible.

On the other side toward Calais there was a high tower, guarded by thirty archers, who kept the passage of the downs from the Frenchmen ; and it was well fortified with great and double dykes. When the Frenchmen were now lodged on the mount of Sangate, the common soldiers of Tournay, who were a fifteen hundred, came to that tower, and those within shot at them, but they passed the dykes and came to the foot of the wall with pikes and hooks. There was a sore assault, and many of them of Tournay sore hurt ; but at last they won the tower, and all that were within were slain, and the tower beaten down.

The French king sent his marshals to consider what way he might approach to fight with the Englishmen ; so they went forth, and when they had considered the passages and straits, they returned to the king, and said how that in nowise he could come to the Englishmen, without he would lose his people. So the matter rested all that day and night.

The next day after mass the French king sent to the King of England the lord Geoffrey of Chagny, the Lord Eustace of Ribeaumont, Sir Guy of Nesle, and the Lord of Beaujeu, and as they rode by that strong way, they saw well it was hard to pass that way. They praised much the order that the Earl of Derby kept there at the Bridge of Newland, by the which they passed ; then they rode till they came to the king, who was well accompanied with noblemen about him.

Then they four alighted, and came to the king and did their reverence to him : then the Lord Eustace of Ribeaumont said, “ Sir, the king my master sendeth you word by us that he is come to the mount of Sangate to do battle with you, but he can find no way to come to you. Therefore, Sir, he would that ye should

appoint certain of your Council, and he in likewise certain of his ; and they between them to advise a place for the battle."

The King of England was ready advised to answer, and said : " Sirs, I have well understood that which ye desire of me on the behalf of mine adversary, who keepeth wrongfully from me mine heritage, wherefore I am angered. Say unto him from me, if ye list, that I am here, and so have been nigh an whole year, and all this he knew right well ; he might have come hither sooner if he had been willing, but he hath suffered me to abide here so long, the which hath been greatly to my cost and charge. I now could if I would, be soon Lord of Calais ; wherefore I am determined not to follow his device and ease, nor to depart from that which I am at the point to win and which I have so sore desired and dearly bought ; wherefore if neither he nor his men can pass this way, let them seek some other passage, if they think to come hither."

Then these lords departed and were conveyed till they were past Newland Bridge : then they shewed the French king the King of England's answer.

In the mean season, while the French king studied how to fight with the King of England, there came into his host two cardinals from Pope Clement, in legation as ambassadors ; who took great pains riding back and forward between these hosts, and they procured so much that there was granted a certain treaty of accord and a respite between the two kings and their men there at siege and in the field.

And so there were four lords appointed on either side to counsel together, and to treat for a peace ; for the French king there was the Duke of Burgundy and the Duke of Bourbon, Sir Louis of Savoy and Sir John Hainault : and for the English party, the Earl of Derby, the Earl of Northampton, the Lord Reginald Cobham, and the Lord Walter Manny ; and the two cardinals were means between the parties.

These lords met three days, and put forward many devices, but none took effect ; and in the mean season the King of England always fortified his host and camp, and made dykes on the downs, that the Frenchmen should not suddenly come on them.

These three days passed without any agreement : and the two cardinals returned to St. Omer ; and when the French king saw that he could do nothing, the next day he dislodged betimes and took his way to Amiens, and gave every man leave to depart.

When they within Calais saw their king depart, they made great sorrow. Some of the Englishmen followed the tail of the Frenchmen, and won many baggage carts and carriages, horses and wine and other things ; and took prisoners, whom they brought into the host before Calais.

How the town of Calais was given up to the King of England.

After that the French king was thus departed from Sangate they within Calais saw well how their succour failed them ; for the which they were in great sorrow. Then they entreated so much their captain, Sir John de Vienne, that he went to the walls of the town, and made a sign to speak with some person of the host.

When the king heard thereof he sent thither Sir Walter Manny, and Lord Basset : then Sir John de Vienne said to them, “ Sirs, ye be right valiant knights in deeds of arms ; and ye know well how the king my master hath sent me and others to this town, and commanded us to keep it in such wise that we take no blame to ourselves nor to him no damage ; and we have done all that lieth in our power. Now our succours have failed us and we be sore strained that we have not enough to live withal, but that we must all die, or else go mad for famine, without the noble and

gentle king of yours will take mercy on us : the which to do, we request you to desire him to have pity on us, and to let us go and depart as we be, and let him take the town and castle, and all the goods that be therein, of the which there is great abundance."

Then Sir Walter Manny said : " Sir, we know somewhat of the intention of the king our master, for he hath shewed it unto us : know ye surely for truth, it is not his mind that ye, nor they within the town, should depart so ; for it is his will that ye all should put yourselves wholly into his hands to ransom all such as pleaseth him, and to put to death such as he lists ; for they of Calais have done him such contraries and despites, and have caused him to spend so much goods, and lost him so many of his men, that he is sore grieved against them."

Then the captain said : " Sir, this is too hard to us : here within we are a small sort of knights and squires who have truly served the king our master, as well as ye serve yours, in like case ; and we have endured much pain and unease ; but we shall endure as much pain as ever knights did, rather than consent that the poorest lad in the town should have to bear any more evil than the greatest of us all. Therefore, sir, we pray you of your humility, that ye will go and speak to the King of England, and desire him to have pity on us ; for we trust to find in him so much gentleness that, by the grace of God, his purpose shall change."

Sir Walter Manny and Lord Basset returned to the king, and declared to him all that had been said. The king said he would have it no otherwise, but that they should yield them up simply to his pleasure.

Then Sir Walter said : " Sir, saving your displeasure in this, ye may be in the wrong ; for ye shall give by this an evil ensample ; if ye send any of us your servants into any fortress, we will not be very glad to go, if ye put any of them in the town to death after they be yielded ; for in likewise they will deal with us, if the

case fell out alike : ” the which words divers other lords that were present sustained and maintained.

Then the king said : “ Sirs, I will not be alone against you all : therefore, Sir Walter Manny, ye shall go and say to the captain, that all the grace that he shall find now in me is, that they let six of the chief burgesses of the town come out bareheaded, barefooted, and barelegged, and in their shirts, with halters about their necks, with the keys of the town and castle in their hands ; and let them six yield themselves purely to my will, and the residue I will take to mercy.”

Then Sir Walter returned and found Sir John de Vienne still on the wall, abiding for an answer ; then Sir Walter shewed him all the grace that he could get of the king.

“ Well,” said Sir John, “ sir, I request you to tarry here a certain space till I go into the town, and shew this to the commons of the town, who sent me hither.”

Then Sir John went into the market-place, and sounded the common bell ; then instantly men and women assembled there. Then the captain made report of all that he had done, and said, “ Sirs, it will not be otherwise ; therefore now take counsel, and make a short answer.”

Then all the people began to weep and to make much sorrow that there was not a hard heart, if they had seen them, but would have had great pity on them ; the captain himself wept piteously.

At last the most rich burgess of the town, called Eustace de St. Pierre, rose up and said openly : “ Sirs, great and small, great mischief it should be, to suffer to die such people as be in this town, either by famine or otherwise, when there is a means to save them I think that he or they that might keep them from such mischief should have great merit of our Lord God : as for my part I have good trust in our Lord God, that if

I die in the quarrel to save the residue, God would pardon me my sins. Wherefore to save them I will be the first to put my life in jeopardy."

When he had thus said, every man worshipped him, and divers kneeled down at his feet with sore weeping and sore sighs. Then another honest burgess rose and said, "I will keep company with my gossip Eustace;" he was called John Daire. Then rose up Jacques de Wissant, who was rich in goods and heritage; he said also that he would hold company with his two cousins. In like wise so did Peter de Wissant his brother; and then rose two others; they said they would do the same.

Then they went and apparelled them as the king desired; then the captain went with them to the gate. There was great lamentation made of men, women, and children at their departing; then the gate was opened, and he issued out with the six burgesses, and closed the gate again, so that they were between the gate and the barriers.

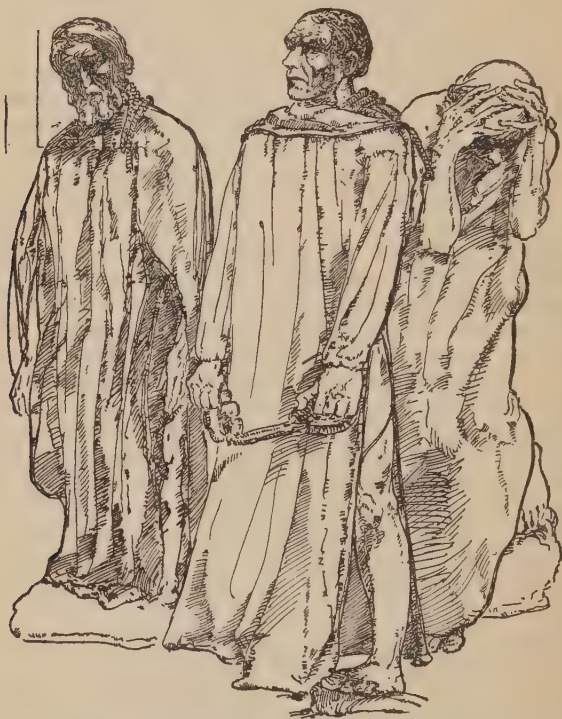
Then he said to Sir Walter Manny, "Sir, I deliver here to you, as Captain of Calais, by the whole consent of all the people of the town these six burgesses; and I swear to you truly, that they be and were to-day most honourable, rich, and most notable burgesses of all the town of Calais; wherefore, gentle knight, I entreat you pray the king to have mercy on them, that they die not."

Said Sir Walter, "I cannot say what the king will do, but I shall do for them the best I can."

Then the barriers were opened, the six burgesses went towards the king, and the captain entered again into the town.

When Sir Walter presented these burgesses to the king, they kneeled down and held up their hands, and said: "Gentle king, behold here, we six, who were

burgesses of Calais and great merchants, we have brought to you the keys of the town, and of the castle, and we submit ourselves clearly into your will and



THREE OF THE FIGURES FROM RODIN'S GROUP,
"THE BURGHERS OF CALAIS."

pleasure, to save the residue of the people of Calais, who have suffered great pain. Sir, we beseech your grace to have pity on us, through your high nobleness."

Then all the earls and barons and others that were there wept for pity. The king looked fiercely on them, for greatly he hated the people of Calais, for the great damages and displeasures they had done him on the sea before. Then he commanded their heads to be stricken off. Then every man entreated the king for mercy, but he would hear no man in that behalf.

Then Sir Walter Manny said : " Ah, noble king, for God's sake refrain your anger : ye have the name of sovereign nobleness ; therefore now do not a thing that should blemish your renown, nor give cause to some to speak villany of you : every man will say it is a great cruelty to put to death such honest persons, who by their own will put themselves at your mercy, to save their fellows."

Then the king ground his teeth and turned himself away from him, and commanded to send for the hangman, and said : " Sir Walter, hold your peace ; they of Calais have caused many of my men to be slain ; wherefore these shall die in like wise."

Then the queen kneeled down, and sore weeping, said : " Ah, gentle sir, since I have passed over seas in great peril I have desired nothing of you ; therefore now I humbly entreat you, in the honour of the Son and of the Virgin Mary, and for the love of me, that you will take mercy of these six burgesses."

The king looked on the queen and stood still for a space in a study, and then said : " Ah, dame, I would ye had been now in some other place : ye make such request to me that I cannot deny you ; wherefore I give them to you to do your pleasure with them."

Then the queen caused them to be brought into her chamber, and made the halts to be taken from their necks, and caused them to be new clothed, and gave them their dinner at their leisure. And then she gave each of them six nobles in money, and made them to

be brought out of the host in safe guard, and set at their liberty.

How the King of England repeopled the town of Calais with Englishmen.

Thus the strong town of Calais was given up to King Edward of England in the year of our Lord God MCCCXLVII in the month of August.

The King of England called to him Sir Walter Manny and his two marshals, the Earl of Warwick and the Earl of Stafford, and said to them, "Sirs, take here the keys of the town and castle of Calais; go and take possession there, and put in prison all the knights that be there; and all other soldiers that came thither simply to win their living, cause them to leave the town, and also all other men, women, and children; for I will repeople again the town with pure Englishmen."

So these three lords, with a hundred men with them, went and took possession of Calais, and did put in prison Sir John de Vienne, Sir John de Surie, Sir John de Bellebourne, and others: then they made all the soldiers to bring all their armour into a place appointed, and lay it all on a heap in the town hall of Calais. Then they made all manner of people to leave the town, and kept there no more persons but a priest and two other ancient personages, such as knew the customs, laws, and ordinances of the town, and to mark out the heritages how they were divided. Then they prepared the castle to lodge the king and queen, and prepared other houses for the king's company. Then the king mounted on his horse and entered into the town with trumpets, drums, and horns.

The king gave to Sir Walter Manny divers fair houses within the town, and others to the Earl of Stafford, to Sir Bartholomew Burghersh, and to other lords, to repeople again the town: the king's mind was, when he came back into England, to send out of London a thirty-six good burgesses to Calais to

dwelt there and to do so much that the town might be peopled with pure Englishmen ; the which intent the king fulfilled. Then the new town and wooden buildings that were made outside the town were pulled down, and the castle that stood on the haven was rashed down, and the great timber and stones brought into the town. Then the king ordained men to keep the gates, walls, and barriers, and amended all things within the town : and Sir John de Vienne and his company were sent into England, and were half a year at London : then they were put to ransom.

Methinks it was very pitiful for the burgesses and other men of the town of Calais, and women and children, when they were made to forsake their houses, heritages, and goods, and to bear away nothing : and they had no restorement from the French king, for whose sake they lost all. The most part of them went to St. Omer.

The Cardinal Guy de Bologne, who had come into France in legation, and was with the French king, his cousin, in the city of Amiens, laboured so much that a truce was taken between the Kings of England and France, to endure two years. Then the King of England and the queen returned into England.

II

ORTHON, THE FAMILIAR SPIRIT

How a Spirit called Orthon served the Lord of Corasse a long time, and brought him ever tidings from all parts of the world.

It is a great marvel to consider one thing, the which was shewed me in the Earl of Foix's house at Orthès,

Rashed down, Pulled down violently.

by him that informed me of the battle at Aljubarota in Portugal, where the Spaniards and the men of Béarn were defeated by the King of Portugal: he shewed me one thing that I have oftentimes thought on since, and shall do as long as I live. This squire told me that of truth the next day after the battle was fought at Aljubarota, the Earl of Foix knew it: whereof I had great marvel.

For he said that on the Sunday, Monday, and Tuesday the earl was very pensive, and so sad of cheer that no man could hear a word of him; and all the same three days he would not issue out of his chamber, nor speak to any man, though they were never so near about him. And on the Tuesday, at night, he called to him his brother, Arnaut Guillaume, and said to him with a soft voice, "Our men have had a hard fight, whereof I am sorry; for it has happened to them on their voyage as I said before they departed."

Arnaut Guillaume, who was a sage knight, and knew right well his brother's moods, stood still and gave no answer; and then the earl, who thought to declare his mind more plainly (for long he had borne the trouble thereof in his heart), spake again more higher than he did before and said, "By God, Sir Arnaut, it is as I say, and shortly ye shall hear tidings thereof: the country of Béarn this hundred year never lost such a loss at no day's work as they have done now in Portugal."

Divers knights and squires that were there present and heard him say so, stood still and durst not speak, but remembered his words: and within a ten days after, they knew the truth thereof from such as had been at the business, and then they shewed everything as it fortun'd at Aljubarota. Then the earl renewed again his dolour, and all the country were in sorrow, for they had lost their parents, brethren, children, and friends.

"St. Mary!" quoth I to the squire that shewed me this tale, "how is it that the Earl of Foix could know

on one day what was done within a day or two before, being so far off ? ”

“ By my faith, sir,” quoth he, “ as it well appeared, he knew it.”

“ Then he is a diviner,” quoth I, “ or else he hath messengers that fly with the wind, or he must needs have some craft.”

The squire began to laugh, and said, “ Surely he must know it by some art of nigromancy, or otherwise. To say the truth, we cannot tell how it is, but by our imaginations.”

“ Sir,” quoth I, “ such imagination as ye have therein, if it please you to shew me, I would be glad thereof : and if it be such a thing as ought to be secret, I shall not publish it, nor as long as I am in this country I shall never speak word thereof.”

“ I pray you so to do,” quoth the squire, “ for I would not it should be known that I should speak thereof : but I shall shew you, as divers men speak secretly when they be together as friends.”

Then he drew me apart into a corner of the chapel at Orthès, and then began his tale and said : “ It is well a twenty years past that there was in this country a baron, called Raymond, Lord of Corasse, which is a seven leagues from this town of Orthès.

“ This Lord of Corasse had a plea at Avignon before the Pope, for the tithes of his Church, against a clerk curate there, the which priest came from Catalonia : he was a great clerk and claimed to have right to the tithes of the town of Corasse, which were valued at a hundred florins by the year ; and the right that he had he shewed and proved it, and by sentence definitive, Pope Urban the Fifth, in Consistory General, condemned the knight, and gave judgment for the priest : and of this judgment he had letters of the Pope, for him to take possession of his tithes.

“ The Lord of Corasse had great indignation at this priest, and came to him and said : ‘ Master Peter (or Master Martin, as his name was), thinkest thou that by reason of thy letters I will lose mine heritage ? Be not so hardy that thou take anything that is mine ; if thou do, it shall cost thee thy life. Go thy way into some other place to get thee a benefice ; for of mine heritage thou gettest no part, and once for always I forbid thee.’

“ The clerk feared the knight, for he was a cruel man ; therefore he durst not persevere. Then he thought to return to Avignon, as he did ; but when he departed he came to the knight, the Lord of Corasse, and said, ‘ Sir, by force and not by right, ye take away from me the right of my Church, wherein ye greatly hurt your conscience. I am not so strong in this country as ye be ; but, sir, know for truth, that as soon as I may, I shall send to you such a champion, whom ye shall fear more than me.’

“ The knight, who feared not his threatenings, said, ‘ God be with thee : do what thou mayst. I fear no more death than life ; for all thy words I will not lose mine heritage.’

“ Thus the clerk departed from the Lord of Corasse, and went, I cannot tell whether to Avignon or into Catalonia ; and forgot not the promise that he had made to the Lord of Corasse before he departed. For afterward, when the knight thought least on him, about a three months after, as the knight lay one night abed in his castle of Corasse, with the lady his wife, there came to him messengers invisible and made a marvellous tempest and noise in the castle, that it seemed as though the castle would have fallen down, and struck great strokes at his chamber door, that the good lady his wife was sore afraid.

“ The knight heard all, but he spake no word there-

of, because he would shew no abashed courage ; for he was hardy to abide all adventures. This noise and tempest was in sundry places of the castle, and endured a long space, and at last ceased for that night.

“ Then the next morning all the servants of the house came to the lord, when he was risen, and said, ‘ Sir, have ye not heard this night what we have heard ? ’

“ The lord dissembled and said, ‘ No, I heard nothing : what have you heard ? ’

“ Then they shewed him what noise they had heard, and how all the vessels in the kitchen were overturned. Then the lord began to laugh, and said, ‘ See, sirs, ye dreamed ; it was nothing but the wind.’

“ ‘ In the name of God,’ quoth the lady, ‘ I heard it well.’

“ The next night there was as great noise, and greater, and such strokes given at his chamber door and windows as all should have broken in pieces. The knight started up out of his bed, and would not cease to demand who was at his chamber door that time of the night ; and anon he was answered by a voice that said, ‘ I am here.’

“ Quoth the knight, ‘ Who sent thee hither ? ’

“ ‘ The clerk of Catalonia sent me hither,’ quoth the voice, ‘ to whom thou dost great wrong, for thou hast taken from him the rights of his benefice : I will not leave thee in rest till thou hast made him a good account, so that he be pleased.’

“ Quoth the knight, ‘ What is thy name, that art so good a messenger ? ’

“ Quoth he, ‘ I am called Orthon.’

“ ‘ Orthon,’ quoth the knight, ‘ the service of a clerk is little profit for thee : he will put thee to much trouble if thou believe him. I pray thee leave him, and come and serve me, and I shall give thee good thanks.’

“ Orthon was ready to answer, for he was in love

with the knight, and said, 'Wouldst thou fain have my service?'

" 'Yea, truly,' quoth the knight, 'so thou do no hurt to any person in this house.'

" 'No more I will do,' quoth Orthon, 'for I have no power to do any other evil, but to awake thee out of thy sleep, or some other.'

" 'Well,' quoth the knight, 'do as I tell thee, and we shall soon agree : and leave the evil clerk, for there is no good thing in him but to put thee to trouble : therefore come and serve me.'

" 'Well,' quoth Orthon, 'and since thou wilt have me, we are agreed.'

" So this spirit Orthon loved so the knight that oftentimes he would come and visit him while he lay in his bed asleep, and either pull him by the ear, or else strike at his chamber door or window to awake him ; and when the knight awoke, then he would say, 'Orthon, let me sleep.'

" 'Nay,' quoth Orthon, 'that will I not do till I have shewed thee such tidings as are befallen of late.'

" The lady, the knight's wife, would be sore afraid, so that her hair would stand up and she would hide herself under the clothes. Then the knight would say, 'Why, what tidings hast thou brought me?'

" Quoth Orthon, 'I am come out of England, or out of Hungary, or some other place, and yesterday I came thence, and such things are befallen, or such other.'

" So thus the Lord of Corasse knew by Orthon everything that was done in any part of the world : and in this case he continued a five years, and could not keep his own counsel, but at last discovered it to the Earl of Foix : I shall shew you how.

" The first year the Lord of Corasse came on a day to Orthès, to the Earl of Foix, and said to him, 'Sir, such things are done in England, or in Scotland, or in Germany, or in any other country.' And ever the Earl of Foix found his saying true, and had great mar-

vel how he should know such things so shortly. And on a time the Earl of Foix examined him so strictly, that the Lord of Corasse shewed him altogether how he knew it, and how Orthon came to him first.

“ When the Earl of Foix heard that he was joyful and said, ‘ Sir of Corasse, keep him well in your love : I would I had such a messenger : he costeth you nothing and ye know by him everything that is done in the world.’

“ The knight answered and said, ‘ Sir, that is true.’

“ Thus the Lord of Corasse was served by Orthon a long season. I cannot say if this Orthon had any more masters or not ; but every week, twice or thrice, he would come and visit the Lord of Corasse, and would shew him such tidings of anything that was befallen there from whence he came ; and ever the Lord of Corasse when he knew anything, he wrote thereof to the Earl of Foix, who had great joy thereof, for he was the lord of all the world that most desired to hear news out of strange places.

“ And on a time the Lord of Corasse was with the Earl of Foix, and the Earl demanded of him and said, ‘ Sir of Corasse, did ye ever yet see your messenger ? ’

“ ‘ Nay, surely, sir,’ quoth the knight, ‘ nor I never desired it.’

“ ‘ That is marvel,’ quoth the earl ; ‘ if I were as well acquainted with him as ye be, I would have desired to have seen him ; wherefore I pray you desire it of him, and then tell me what form and fashion he is of. I have heard you say how he speaketh as good Gascon as either you or I.’

“ ‘ Truly, sir,’ quoth the knight, ‘ so it is ; he speaketh as well and as fair as any of us both do ; and surely, sir, since ye counsel me, I shall take pains to see him, if I can.’

“ ‘ And so on a night, as he lay in his bed with the lady his wife, who was so used to hear Orthon that she was no more afraid of him, then came Orthon and

pulled the lord by the ear, who was fast asleep, and therewith he awoke, and asked who was there.

“ ‘ I am here,’ quoth Orthon. Then he demanded, ‘ From whence comest thou now ? ’

“ ‘ I come,’ quoth Orthon, ‘ from Prague in Bohemia.’

“ ‘ How far is that hence ? ’ quoth the knight.

“ ‘ A threescore days’ journey,’ quoth Orthon.

“ ‘ And art thou come thence so soon ? ’ quoth the knight.

“ ‘ Yea, truly,’ quoth Orthon ; ‘ I came so fast as the wind, or faster.’

“ ‘ Hast thou then wings ? ’ quoth the knight.

“ ‘ Nay, truly,’ quoth he.

“ ‘ How canst thou then fly so fast ? ’ quoth the knight.

“ ‘ Ye have nothing to do with that,’ quoth Orthon.

“ ‘ No ? ’ quoth the knight, ‘ I would gladly see thee, to know what form thou art of.’

“ ‘ Well,’ quoth Orthon, ‘ ye have nothing to do with that : it sufficeth you to hear me, and that I shew you tidings.’

“ ‘ In faith,’ quoth the knight, ‘ I would love thee much better, if I might see thee once.’

“ ‘ Well,’ quoth Orthon, ‘ sir, since ye have so great desire to see me, the first thing that ye see to-morrow when ye rise out of your bed, the same shall be I.’

“ ‘ That is sufficient,’ quoth the lord. ‘ Go thy ways : I give thee leave to depart for this night.’

“ The next morning the lord arose, and the lady his wife was so afraid that she durst not rise, but feigned herself sick, and said she would not rise. Her husband would have had her to have risen. ‘ Sir,’ quoth she, ‘ then I shall see Orthon ; and I would not see him by my good will.’

“ ‘ Well,’ quoth the knight, ‘ I would gladly see him.’ And so he arose fair and easily out of his bed and sat down on his bedside, weening to have seen

Orthon in his own proper form, but he saw nothing, whereby he might say, 'Lo, yonder is Orthon.'

"So that day passed, and the next night came; and when the knight was in his bed, Orthon came and began to speak, as he was accustomed.

"'Go thy way,' quoth the knight, 'thou art but a liar; thou promisedst that I should have seen thee, and it was not so.'

"'No?' quoth he, 'but I shewed myself to thee.'

"'That is not so,' quoth the lord.

"'Why,' quoth Orthon, 'when ye rose out of your bed, saw you nothing?'

"Then the lord studied a little, and considered well. 'Yes, truly,' quoth the knight, 'now I remember me, as I sat on my bedside, thinking on thee, I saw two straws on the pavement tumbling one over another.'

"'That same was I,' quoth Orthon, 'into that form I did put myself then.'

"'That is not enough for me,' quoth the lord. 'I pray thee put thyself into some other form, that I may better see and know thee.'

"'Well,' quoth Orthon, 'ye will do so much that ye will lose me, and I shall go from you, for ye desire too much of me.'

"'Nay,' quoth the knight, 'thou shalt not go from me: let me see thee once, and I will desire no more.'

"'Well,' quoth Orthon, 'ye shall see me to-morrow; take heed, the first thing that ye see after ye be out of your chamber, it shall be I.'

"'Well,' quoth the knight, 'I am then content: go thy way, let me sleep.'

"So Orthon departed, and the next morning the lord arose and issued out of his chamber, and went to a window, and looked down into the court of the castle, and cast about his eyes; and the first thing he saw was a sow, the greatest that ever he saw; and she seemed to be so lean and ill-favoured, that there was nothing

on her but the skin and the bones, with long ears and a long lean snout.

“ The Lord of Corasse had marvel of that lean sow, and was weary of the sight of her, and commanded his men to fetch his hounds, and said, ‘ Let the dogs hunt her to death and devour her.’ His servants opened the kennels and let out his hounds, and did set them on this sow ; and at the last the sow made a great cry, and looked up to the Lord of Corasse as he looked out at a window, and so suddenly vanished away, no man wist how.

“ Then the Lord of Corasse entered into his chamber right pensive, and then he remembered him of Orthon his messenger, and said, ‘ I repent me that I set my hounds on him : it is a chance if ever I hear any more of him, for he said to me oftentimes, that if I displeased him I should lose him.’

“ The lord said truth, for he never after came into the castle of Corasse ; and also the knight died the year next following.

“ Lo ! sir,” quoth the squire, “ thus I have shewed you the life of Orthon, and how for a season he served the Lord of Corasse with new tidings.”

“ It is true, sir,” quoth I ; “ but now, as to your first purpose : is the Earl of Foix served by such a messenger ? ”

“ Surely,” quoth the squire, “ it is the imagination of many that he hath such messengers ; for there is nothing done in any place, but if he set his mind there-to, he will know it, and that when men think least thereof ; and so did he when the good knights and squires of this country were slain in Portugal, at Aljubarota. Some say the knowledge of such things hath done him much profit ; for if there be but the value of a spoon lost in his house, anon he will know where it is.”

So thus then I took leave of the squire, and went to other company ; but I bare well away his tale.

SIR THOMAS MORE

UTOPIA

[Sir Thomas More wrote his *Utopia* (1516) in Latin ; it was published abroad, and not translated into English until 1551, sixteen years after the author's death. Fortunately, the translation, by " Raphe Robynson, sometime Fellow of Corpus Christi College, Oxford," is an admirable one, and well conveys the sweet reasonableness and sly humour of the original. More's Utopian ideas are largely taken from Plato's *Republic*. Peter Giles was a real person, born in 1490, and living till 1555 ; he was Secretary to the Municipality of Antwerp, and a friend of Sir Thomas More.]

I

PETER GILES

I IN the meantime (for so my business lay) went straight thence to Antwerp. While I was there abiding, oftentimes among other, but which to me was more welcome than any other, did visit me one Peter Giles, a citizen of Antwerp, a man there in his country of honest reputation, and also preferred to high promotions, worthy truly of the highest. For it is hard to say, whether the young man be in learning or in honesty more excellent. For he is both of wonderful virtuous conditions, and also singularly well learned, and towards all sorts of people exceeding gentle. But towards his friends so kind-hearted, so loving, so faithful,

so trusty, and of so earnest affection, that it were very hard in any place to find a man that with him in all points of friendship may be compared. No man can be more lowly or courteous. No man useth less simulation or dissimulation, in no man is more prudent simplicity. Besides this, he is in his talk and communication so merry and pleasant, yea and that without harm, that through his gentle entertainment, and his sweet and delectable communication, in me was greatly abated and diminished the fervent desire that I had to see my native country, my wife, and my children, whom I did much long and covet to see, because at that time I had been more than three months from them.

Upon a certain day when I had heard the Divine Service in our Lady's Church, which is the fairest, the most gorgeous and curious church of building in all the city, and also most frequented of people, and the service being done, was ready to go home to my lodging, I chanced to espy this foresaid Peter talking with a certain stranger, a man well stricken in age, with a black, sunburnt face, a long beard, and a cloak cast homely about his shoulders, whom by his favour and apparel forthwith I judged to be a mariner. But the said Peter seeing me, came unto me, and saluted me.

And I was about to answer him : see you this man, saith he (and therewith he pointed to the man, that I saw him talking with before) ; I was minded, quoth he, to bring him straight home to you.

He should have been very welcome to me, said I, for your sake.

Nay (quoth he), for his own sake, if you knew him : for there is no man this day living, that can tell you of so many strange and unknown peoples and countries as this man can. And I know well that you be very desirous to hear of such news.

Then I conjectured not far a-miss (quoth I), for even at the first sight I judged him to be a mariner.

Nay (quoth he), there ye were greatly deceived : he hath sailed indeed, not as the mariner Palinure, but as the expert and prudent prince Ulysses : yea, rather as the ancient and sage philosopher Plato. For this same Raphaell Hythlodaye (for this is his name) is very well learned in the Latin tongue : but profound and excellent in the Greek language. Wherein he ever bestowed more study than in the Latin, because he had given himself wholly to the study of Philosophy. Whereof he knew that there is nothing extant in Latin that is to any purpose, saving a few of Seneca's and Cicero's doings. His patrimony that he was born unto, he left to his brethren (for he is a Portugal born), and for the desire that he had to see and know the far countries of the world, he joined himself in company with Amerike Vespuce, and in the three last voyages of those four that be now in print, and abroad in every man's hands, he continued still in his company, saving that in the last voyage he came not home again with him. For he made such means and shift, what by entreaties and what by importune suit, that he got licence of Master Amerike (though it were sore against his will) to be one of the twenty-four which in the end of the last voyage were left in the country of Gulike. He was, therefore, left behind for his mind's sake, as one that took more thought and care for travelling than dying : having comfortably in his mouth these sayings. He that hath no grave is covered with the sky : and, the way to heaven out of all places is of like length and distance. Which fantasy of his (if God had not been his better friend), he had surely bought full dear. But after the departing of Master Vespuce, when he had travelled through and about many countries with five of his companions Gulikianes, at the last by the marvellous chance he arrived in Taprobane, from whence he went to Caliquit, where he chanced to find certain of his country's ships, wherein he returned again into his country, nothing less than looked for.

II

RAPHAEL HYTHLODAGE'S STORY

ALL this when Peter had told me, I thanked him for his gentle kindness, that he had vouchsafed to bring me to the speech of that man, whose communication he thought should be to me pleasant and acceptable. And therewith I turned me to Raphaell. And when we had hailed each other and had spoken these common words that be comfortably spoken at the first meeting and acquaintance of strangers, we went thence to my house, and there in my garden upon a bench covered with green turves, we sat down talking together. There he told us how that after the departing of Vespuce, he and his fellows that tarried behind in Gulicke, began by little and little, through fair and gentle speech, to win the love and favour of the people of that country, insomuch that within short space they did dwell among them, not only harmless, but also occupying with them very familiarly. He told us also, that they were in high reputation and favour with a certain great man (whose name and country is now quite out of my remembrance), which of his mere liberality did bear the costs and charges of him and his five companions. And besides that gave them a trusty guide to conduct them in their journey (which by water was in boats, and by land in wagons), and to bring them to other Princes with very friendly commendations. Thus, after many days' journeys, he said, they found towns and cities and weal-publiques, full of people governed by good and wholesome laws. For under the line equinoctial, and on both sides of the same, as far as the Sun doth extend his course, lieth

Weal-publiques, Commonwealths.

(quoth he) great and wide deserts and wildernesses, parched, burned and dried up with continual and intolerable heat. All things be hideous, terrible, loathsome, and unpleasant to behold. All things out of fashion and comeliness, inhabited with wild beasts and serpents, or at the least-wise, with people that be no less savage, wild, and noisome than the very beasts themselves be. But a little farther beyond that, all things began by little and little to wax pleasant, the air soft, temperate, and gentle. The ground covered with green grass. Less wildness in the beasts. At the last shall ye come again to people, cities, and towns wherein is continual intercourse and occupying of merchandise and chaffer, not only among themselves and with their Borderers, but also with Merchants of far countries, both by land and water. There I had occasion (said he) to go to many countries on every side. For there was no ship ready to any voyage or journey, but I and my fellows were into it very gladly received. The ships that they found first were made plain, flat, and broad in the bottom, trough-wise. The sails were made of great rushes, or of wickers, and in some places of leather. Afterward they found ships with ridged keels and sails of canvas, yea and shortly after having all things like ours. The shipmen also very expert and cunning, both in the sea and in the weather. But he said that he found great favour and friendship among them for teaching them the feat and the use of the lode-stone, which to them before that time was unknown. And therefore they were wont to be very timorous and fearful upon the sea; nor to venture upon it but only in the summer time. But now they have such a confidence in that stone that they fear not stormy winter: in so doing farther from care than danger, insomuch that it is greatly to be doubted lest that thing, through their own foolish hardiness, shall

Lode-stone, The magnetic stone in the mariner's compass.

turn them to evil and harm, which at the first was supposed should be to them good and commodious.

But what he told us that he saw in every country where he came, it were very long to declare. Neither it is my purpose at this time to make rehearsal thereof, but peradventure in another place I will speak of it.

Now at this time I am determined to rehearse only that he told us of the manners, customs, laws, and ordinances of the Utopians.

Therefore gentle Master Raphael (quoth I), I pray you and beseech you describe unto us the Island, and study not to be short, but declare largely in order their grounds, their rivers, their cities, their people, their manners, their ordinances, their laws, and to be short, all things that you shall think us desirous to know, and you shall think us desirous to know whatsoever we know not yet.

There is nothing (quoth he) that I will do gladlier, for all these things I have fresh in mind, but the matter requireth leisure.

Let us go in, therefore (quoth I), to dinner, afterward we will bestow the time at our pleasure.

Content (quoth he) be it.

So we went in and dined.

III

AFTER DINNER: THE DESCRIPTION OF THE ISLAND

WHEN dinner was done, we came into the same place again and sat down upon the same bench, commanding our servants that no man should trouble us. Then I and Master Peter Giles desired Master Raphael to perform his promise. He therefore, seeing us desirous and willing to hearken to him, when he



had sat still and paused a little while, musing and bethinking himself, thus he began to speak.

The Island of Utopia containeth in breadth in the middle part of it (for there it is broadest) CC (two hundred) miles, which breadth continueth through the most part of the land, saving that by little and little it cometh in, and waxeth narrower towards both the ends, which fetching about a circuit or compass of VC (five hundred) miles, do fashion the whole Island like to the new moon. Between these two corners the sea runneth in, dividing them asunder by the distance of eleven miles or thereabouts, and there surmounteth into a large and wide sea, which by reason that the land on every side compasseth it about and sheltereth it from the winds, is not rough, nor mounteth not with great waves, but almost floweth quietly, not much unlike a great standing pool, and maketh well nigh all the space within the belly of the land in manner of a haven, and to the great commodity of the inhabitants receiveth in ships towards every part of the land. The forefronts or frontiers of the two corners, what with fords and shelves and what with rocks be very jeopardous and dangerous. In the middle distance between them both standeth up above the water a great rock, which therefore is nothing perilous because it is in sight. Upon the top of this rock is a fair and a strong tower builded, which they hold with a garri-son of men. Other rocks there be lying hid under the water, which therefore be dangerous. The channels be known only to themselves, and therefore it seldom chanceth that any stranger, unless he be guided by an Utopian, can come into this haven. Insomuch that they themselves could scarcely enter without jeopardy but that their way is directed and ruled by certain landmarks standing on the shore. By turning, translating, and removing these marks into other places they may destroy their enemies' navies, be they never so many. The outside or outer circuit of the land is

also full of havens, but the landing is so surely fenced, what by nature, and what by workmanship of man's hands, that a few defenders may drive back many armies. Howbeit, as they say, and as the fashion of the place itself does partly shew, it was not ever compassed about with the sea. But King Utopus, whose name as conqueror the Island beareth (for before his time it was called Abraxa), which also brought the rude and wild people to that excellent perfection in all good fashions, humanity and civil gentleness, wherein they now go beyond all the people of the world ; even at his first arriving and entering upon the land, forthwith obtaining the victory, caused fifteen miles space of uplandish ground, where the sea had no passage, to be cut and digged up, and so brought the sea round about the land. He set to this work not only the inhabitants of the Island (because they should not think it done in contumely and despite), but also all his own soldiers. Thus the work being divided into so great a number of workmen, was with exceeding marvellous speed despatched. Insomuch, that the Borderers, which at the first began to mock, and to jest at this vain enterprise, then turned their derision to marvel at the success, and to fear.

IV

OF THE SHIRE TOWNS AND HUSBANDMEN

THERE be in the Island fifty-four large and fair cities, or shire towns, agreeing all together in one tongue, in like manners, institutions, and laws. They be all set and situate alike, and in all points fashioned alike as farforth as the place or plot suffereth.

Of these cities, they that be nearest together be twenty-four miles asunder. Again there is none of them distant from the next above one day's journey

afoot. There come yearly to Amaurote out of every city three old men wise and well experienced, there to entreat and debate of the common matters of the land. For this city (because it standeth just in the middle of the Island, and is therefore most meet for the ambassadors of all parts of the realm) is taken for the chief and head city. The precincts and bounds of the shires be so commodiously appointed out and set forth for the cities, that none of them all hath of any side less than twenty miles of ground, and of some side also much more, as of that part where the cities be of farther distance asunder. None of the cities desire to enlarge the bounds and limits of their shires. For they count themselves rather the good husbands than the owners of their lands. They have in the country in all parts of the shire, houses or farms builded, well appointed and furnished with all sorts of instruments and tools belonging to husbandry. These houses be inhabited of the citizens, which come thither to dwell by course. No household or farm in the country hath fewer than forty persons, men and women, besides two bondmen, which be all under the rule and order of the good man, and the good wife of the house, being both very sage, discreet, and ancient persons. And every thirty farms or families have one head ruler, which is called a Philarche, being as it were a head bailiff. Out of every one of these families or farms cometh every year into the city, twenty persons which have continued eleven years before in the country. In their place so many fresh be sent thither out of the city, who, of them that have been there a year all ready, and be therefore expert and cunning in husbandry, shall be instructed and taught. And they the next year shall teach others. This order is used for fear that either scarceness of victuals or some other like incommodity should chance through lack of knowledge; if they

should be altogether new and fresh and inexpert in husbandry. This manner and fashion of yearly changing and renewing the occupiers of husbandry, though it be solemnly and customably used, to the intent that no man shall be constrained against his will to continue long in that hard and sharp kind of life, yet many of them have such a pleasure and delight in husbandry that they obtain a longer space of years.

These husbandmen plough and till the ground and breed up cattle, and provide and make ready wood, which they carry to the city either by land or by water, as they may most conveniently. They bring up a great multitude of pulleyne and that by a marvellous policy ; for the hens do not sit upon the eggs, but by keeping them in a certain equal heat they bring life into them and hatch them. The chickens, as soon as they be come out of the shell, follow men and women instead of the hens. They bring up very few horses, nor none but very fierce ones, and that for none other use or purpose, but only to exercise their youth in riding and feats of arms. For oxen be put to all the labour of ploughing and drawing, which they grant to be not so good as horses at a sudden brunt, and (as we say) at a dead lift, but yet they hold opinion that oxen will abide and suffer much more labour, pain, and hardness than horses will. And they think that oxen be not in danger and subject unto so many diseases, and that they be kept and maintained with much less cost and charge, and finally that they be good for meat when they be past labour. They sow corn only for bread. For their drink is either wine made of grapes, or else of apples or pears, or else it is clear water. And many times mead made of honey or licquorice sodden in water, for thereof they have great store. And though they know certainly (for they know it perfectly indeed) how much victuals the city with the whole country or

shire round about it doth spend ; yet they sow much more corn, and breed up much more cattle than serveth for their own use, parting the overplus among their borderers. Whatsoever necessary things be lacking in the country, all such stuff they fetch out of the city, where, without any exchange, they easily obtain it of the magistrates of the city. For every month many of them go into the city on the Holy Day. When their harvest day draweth near, and is at hand, then the Philarches, which be the head officers and bailiffs of husbandry, send word to the magistrates of the city what number of harvest men is needful to be sent to them out of the city ; the which company of harvest men being ready at the day appointed, almost in one fair day dispatcheth all the harvest work.

V

OF THE CITIES : AND NAMELY OF
AMAUROTE

As for their cities, whoso knoweth one of them knoweth them all : they be all so like one to another, as farforth as the nature of the place permitteth. I will describe therefore to you one or other of them, for it skilleth not greatly which : but which rather than Amaurote ? Of them all this is the worthiest and of most dignity. For the residue knowledge it for the head city, because there is the council house. Nor to me any of them all is better beloved, as wherein I lived five whole years together. The city of Amaurote standeth upon the side of a low hill in fashion almost four square. For the breadth of it beginneth a little beneath the top of the hill and still continueth by the

Knowledge it, Acknowledge it.

space of two miles, until it come to the river of Anyder. The length of it, which lieth by the riverside, is somewhat more. The river of Anyder riseth four and twenty miles above Amaurote out of a little spring. But being increased by other small rivers and brooks that run into it, and among other two somewhat big ones, before the city it is half a mile broad and farther broader, and forty miles beyond the city it falleth into the ocean sea. By all that space that lieth between the sea and the city and certain miles also above the city the water ebbeth and floweth six hours together with a swift tide. When the sea floweth in, for the length of thirty miles it filleth all the Anyder with salt water and driveth back the fresh water of the river. And somewhat further it changeth the sweetness of the fresh water with saltness, but a little beyond that the river waxeth sweet, and runneth foreby the city fresh and pleasant. And when the sea ebbeth and goeth back again the fresh water followeth it almost even to the very fall into the sea. There goeth a bridge over the river, made not of piles or of timber, but of stone work with gorgeous and substantial arches at that part of the city that is farthest from the sea : to the intent that ships may pass along foreby all the side of the city without let. They have also another river which indeed is not very great, but it runneth gently and pleasantly. For it riseth even out of the same hill that the city standeth upon, and runneth down a slope through the midst of the city into Anyder. And because it riseth a little without the city, the Amaurotians have enclosed the head spring of it with strong fences and bulwarks, and so have joined it to the city. This is done to the intent that the water should not be stopped nor turned away, or poisoned if their enemies should chance to come upon them. From thence the water is derived and conveyed down in canals of brick divers ways into the

lower parts of the city. Where that cannot be done by reason that the place will not suffer it, there they gather the rainwater in great cisterns, which doth them as good service. The city is compassed about with a high and thick stone wall full of turrets and bulwarks. A dry ditch, but deep and broad, and overgrown with bushes, briers, and thorns, goeth about three sides or quarters of the city. To the fourth side the river itself serveth for a ditch. The streets be appointed and set forth very commodious and handsome, both for carriage and also against the winds. The houses be of fair and gorgeous building, and on the street side they stand joined together in a long row through the whole street without any partition or separation. The streets be twenty feet broad. On the back side of the houses through the whole length of the street, lie large gardens inclosed round about with the back part of the streets. Every house hath two doors, one into the street, and a postern door on the back side into the garden. These doors be made with two leaves, never locked nor bolted, so easy to be opened, that they will follow the least drawing of a finger and shut again alone. Whoso will may go in, for there is nothing within the houses that is private or any man's own. And every tenth year they change their houses by lot. They set great store by their gardens. In them they have vineyards, all manner of fruit, herbs, and flowers, so pleasant, so well furnished, and so finely kept that I never saw things more fruitful, nor better trimmed in any place. Their study and diligence herein cometh not only of pleasure, but also of a certain strife and contention that is between street and street, concerning the trimming, husbanding, and furnishing of their gardens, every man for his own part. And verily, you shall not lightly find in all the city anything that is more commodious, either for the profit of the citizens or for pleasure. And therefore it may seem that the first founder of the city minded nothing so much as

these gardens. For they say that King Utopus himself, even at the first beginning appointed and drew forth the platform of the city into this fashion and figure that it hath now, but the gallant garnishing and the beautiful setting forth of it, whereunto he saw that one man's age would not suffice, that he left to his posterity. For their chronicles, which they keep written with all diligent circumspection, containing the history of one thousand seven hundred and sixty years, even from the first conquest of the Island, record and witness that the houses in the beginning were very low and like homely cottages of poor shepherd houses, made at all adventures of every rude piece of timber that came first to hand, with mud walls and ridged roofs, thatched over with straw. But now the houses be curiously builded after a gorgeous and gallant sort, with three stories one over another. The outsides of the walls be made either of hard flint or of plaster or else of brick, and the inner sides be well strengthened with timber work. The roofs be plain and flat, covered with a certain kind of plaster that is of no cost, and yet so tempered that no fire can hurt or perish it, and withstandeth the violence of the weather better than any lead. They keep the wind out of their windows with glass, for it is there much used, and somewhere also with fine linen cloth dipped in oil or amber, and that for two commodities. For by this means more light cometh in, and the wind is better kept out.

VI

OF SCIENCES, CRAFTS, AND OCCUPATIONS

HUSBANDRY is a science common to them all in general, both men and women, wherein they be all

Somewhere, In some places.

expert and cunning. In this they be all instructed even from their youth, partly in their schools with traditions and precepts, and partly in the country nigh the city, brought up as it were in playing, not only beholding the use of it, but by occasion of exercising their bodies practising it also. Besides husbandry, which (as I said) is common to them all, every one of them learneth one or other several and particular science as his own proper craft. That is most commonly either clothworking in wool or flax, or masonry, or the smith's craft, or the carpenter's science. For there is none other occupation that any number to speak of doth use there. For their garments, which throughout all the Island be of one fashion (saving that there is a difference between the man's garment and the woman's, between the married and the unmarried), and this one continueth for evermore unchanged, seemly and comely to the eye, no less to the moving and welding of the body, also fit both for winter and summer: as for these garments (I say), every family maketh their own. But of the other aforesaid crafts, every man learneth one, and not only the men but also the women. But the women, as the weaker sort, be put to the easier crafts, as to work wool and flax; the more laborious sciences be committed to the men. For the most part every man is brought up in his father's craft. For most commonly they be naturally thereto bent and inclined. But if a man's mind stand to any other, he is by adoption put into a family of that occupation which he doth most fancy. Whom not only his father, but also the magistrates do diligently look to that he be put to a discreet and an honest householder. Yea, and if any person, when he hath learned one craft be desirous to learn also another, he is likewise suffered and permitted.

When he hath learned both, he occupieth which he will, unless the city hath more need of the one than of the other. The chief and almost the only office of the

Syphograuntes is, to see and take heed that no man sit idle, but that every one apply his own craft with earnest diligence. And yet for all that, not to be wearied from early in the morning to late in the evening, with continual work, like labouring and toiling beasts.

For this is worse than the miserable and wretched condition of bondmen, which nevertheless is almost everywhere the life of workmen and artificers, saving in Utopia. For they, dividing the day and the night into twenty-four just hours, appoint and assign only six of those hours to work [three] before noon, upon which they go straight to dinner, and after dinner, when they have rested two hours, then they work three hours and upon that they go to supper. About eight of the clock in the evening (counting one of the clock at the first hour after noon) they go to bed : eight hours they give to sleep. All the void time, that is between the hours of work, sleep, and meat, that they be suffered to bestow every man as he liketh best himself. Not to the intent that they should misspend this time in riot or slothfulness : but being then licensed from the labour of their own occupations, to bestow the time well and thriftily upon some other science as shall please them. For it is a solemn custom there to have lectures daily, early in the morning, where to be present they only be constrained that be namely chosen and appointed to learning. Howbeit, a great multitude of every sort of people, both men and women, go to hear lectures, some one and some another, as every man's nature is inclined. Yet, this notwithstanding, if any man had rather bestow this time upon his own occupation (as it chanceth in many, whose minds rise not in the contemplation of any science liberal), he is not let, nor prohibited, but is also praised and commended as profitable to the common wealth. After supper they bestow one hour in play : in summer in their gardens, in winter in their common

halls, where they dine and sup. There they exercise themselves in music, or else in honest and wholesome communication. Dice-play and such other foolish and pernicious games they know not, but they use two games not much unlike the chess. The one is the battle of numbers, wherein one number stealeth away another. The other is wherein vices fight with virtues, as it were in battle array, or a set field, in which the game is very properly shewed, both the strife and discord that vices have among themselves, and again their unity and concord against virtues, and also what vices be repugnant to what virtues ; with what power and strength they assail them openly ; by what wiles and subtlety they assault them secretly ; with what help and aid the virtues resist and overcome the puissance of the vices ; by what craft they frustrate their purposes ; and finally, by what sleight or means the one getteth the victory. But here, lest you be deceived, one thing you must look more narrowly upon, for seeing they bestow but six hours in work, perchance you may think that the lack of some necessary things hereof may ensue. But this is nothing so. For that small time is not only enough, but also too much for the store and abundance of all things that be requisite, either for the necessity or commodity of life ; the which thing you also shall perceive, if you weigh and consider with yourselves how great a part of the people in other countries lieth idly.

VII

THE KINDS AND SORTS OF IDLE PEOPLE
IN OTHER COUNTRIES

FIRST, almost all women, which be the half of the whole number, or else if the women be somewhere

occupied, there most commonly in their stead the men be idle. Besides this, how great and how idle a company is there of priests and religious men, as they call them? put thereto all rich men, especially all landed men which commonly be called gentlemen and noblemen. Take into this number also, their servants; I mean all that flock of stout bragging rush bucklers. Join to them also sturdy and valiant beggars, cloaking their idle life under the colour of some disease or sickness, and truly you shall find them much fewer than you thought, by whose labour all these things are wrought, that in men's affairs are now daily used and frequented. Now consider with yourself, of these few that do work, how few be occupied in necessary works. For where money beareth all the swing, there many vain and superfluous occupations must needs be used, to serve only for riotous superfluity and dishonest pleasure. For the same multitude that now is occupied in work, if they were divided into so few occupations as the necessary use of nature requireth: in so great plenty of things as then of necessity would ensue, doubtless the prices would be too little for the artificers to maintain their livings. But if all these that be now busied about unprofitable occupations, with all the whole flock of them that live idly and slothfully, which consume and waste every one of them more of these things that come by other men's labour, than two of the workmen themselves do: if all these (I say) were set to profitable occupations, you easily perceive how little time would be enough, yea, and too much to store us with all things that may be requisite either for necessity or for commodity, yea, or for pleasure, so that the same pleasure be true and natural. And this in Utopia the thing itself maketh manifest and plain. For there in all the city, with the whole country, or shire adjoining to it, scarcely five hundred persons of

Valiant, Able-bodied.

all the whole number of men and women, that be neither too old nor weak to work, be licensed and discharged from labour. Among them be the Siphograuntes (who though they be by the laws exempt and privileged from labour), yet they exempt not themselves to the intent that they may the rather by their example provoke others to work. The same vacation from labour do they also enjoy, to whom the people persuaded by the commendation of the priests and secret election of the Siphograuntes, have given a perpetual licence from labour to learning. But if any one of them prove not according to the expectation and hope of him conceived, he is forthwith plucked back to the company of artificers. And contrariwise, often it chanceth that a handicraft man doth so earnestly bestow his vacant and spare hours in learning, and through diligence so profiteth therein, that he is taken from his handy occupation and promoted to the company of the learned. Out of this order of the learned be chosen ambassadors, priests, Tranibores, and finally the prince himself, whom they in their old tongue call Barzanes, and by a newer name, Adamus. The residue of the people being neither idle, nor yet occupied about unprofitable exercises, it may be easily judged in how few hours how much good work by them may be done and dispatched, towards those things that I have spoken of. This commodity they have also above other, that in the most part of necessary occupations they need not so much work as other nations do. For, first of all the building or repairing of houses asketh everywhere so many men's continual labour, because that the unthrifty heir suffereth the houses that his father builded in continuance of time to fall in decay. So that which he might have upholden with little cost, his successor is constrained to build it again anew, to his great charge. Yea many times also the house that stood one man in much money, another is of so nice and so delicate a mind that he setteth nothing by it.

And it being neglected, and therefore shortly falling into ruin, he buildeth up another in another place with no less cost and charge. But among the Utopians, where all things be set in a good order, and the common wealth in a good stay, it very seldom chanceth that they choose a new plot to build a house upon. And they do not only find speedy and quick remedies for present faults, but also prevent them that be like to fall. And by this means their houses continue and last very long with little labour and small reparations, insomuch that this kind of workmen sometimes has almost nothing to do. But that they be commended to hew timber at home and to square and trim up stones, to the intent that if any work chance, it may the speedier rise. Now, sir, in their apparel, mark (I pray you) how few workmen they need. First of all, while they be at work, they be covered homely with leather or skins that will last seven years. When they go further abroad they cast upon them a cloak, which hideth the other homely apparel. These cloaks, throughout the whole Island be all of one colour, and that is the natural colour of the wool. They therefore do not only spend much less woollen cloth than is spent in other countries, but also the same standeth them in much less cost. But linen cloth is made with less labour, and is therefore had more in use. But in linen cloth only whiteness, in woollen only cleanliness, is regarded. As for the smallness or fineness of the thread, that is nothing passed for. And this is the case wherefore in other places, four or five gowns of divers colours, and as many silk coats be not enough for one man. Yea, and if he be of the delicate and nice sort, ten be too few ; whereas there, one garment will serve a man most commonly two years. For why should he desire more ? seeing if he had them, he should not be the better hapt or covered from cold,

neither in his apparel any whit the comelier. Wherefore, seeing they be all exercised in profitable occupations, and that few artificers in the same crafts be sufficient, this is the cause that plenty of all things being among them, they do sometimes bring forth an innumerable company of people to amend the highways, if any be broken. Many times also, when they have no such work to be occupied about, an open proclamation is made, that they shall bestow fewer hours in work. For the magistrates do not exercise their citizens against their wills in unneedful labours. For why in the institution of that weal publique, this end is only and chiefly pretended and minded, that what time may possibly be spared from the necessary occupations and affairs of the commonwealth, all that the citizens should withdraw from the bodily service to the free liberty of the mind and garnishing of the same. For herein they suppose the felicity of this life to consist.



NEGROES AND ASIATICS ADORING PHARAOH.

THE STORY OF JOSEPH AND HIS BRETHREN

[Miles Coverdale (1488–1568), sometime Bishop of Exeter, was the translator of this version of the Bible, the first ever published in England. Henry the Eighth's Commission had in 1530 reported in favour of a new translation being made, but against its being issued to the public: hitherto, therefore, the only version in the country had been in the form of MS. copies of Wyclif's Bible, and some later fragments. In 1537 the "Matthew Bible" incorporated Coverdale's, which was also used again in the preparation of Cranmer's "Great Bible" in 1539. Coverdale was thus, though not a zealot, fortunate enough to succeed, where Tyndale perished, in the struggle against the Papal party for the publication of the Bible in England. The year 1535 is therefore a crucial point in the history of the English language.

The *Story of Joseph* has been chosen because it is one of the most famous stories of the world, and the *Revolt of the Maccabees* because it was first read by Englishmen in Coverdale's Bible, and helped to kindle their own heroic courage against the King of Spain.]

I

JACOB dwelt in the land wherein his father was a stranger—namely, in the land of Canaan. And these are the generations of Jacob. Joseph was seventeen years old when he became a keeper of the cattle with his brethren, and the lad was with the children of Bilhah and Zilpah his father's wives, and told their father of the evil report there was of them. Israel

loved Joseph more than all his children because he had begotten him in his old age, and he made him a coat of many colours.

Now when his brethren saw that his father loved him more than all his brethren, they had evil will at him, and could not speak a friendly word unto him. Joseph also had once a dream, and told his brethren thereof. They hated him the more, for he said : Hear, I pray you, what I dreamed. Methought we were binding sheaves upon the field, and my sheaf arose, and stood up, and your sheaves round about made obeisance unto my sheaf.

Then said his brethren unto him : Shalt thou be our king, and have dominion over us ? And they hated him yet the more, because of his dream and his words. And he had yet another dream, which he told his brethren, and said : Behold, I had yet another dream : Methought the Sun and the Moon and eleven stars made obeisance to me. And when this was told his father and his brethren, his father reprov'd him and said unto him : What manner of dream is this that thou hast dreamed ? Shall I and thy mother and thy brethren come and fall before thee upon the ground ? And his brethren had envy at him. But his father marked this saying.

And when his brethren were gone forth to keep their father's cattle in Shechem, Israel said unto Joseph : Do not thy brethren keep the cattle in Shechem ? Come, I will send thee unto them. He answered, Here am I. And he said : Go thy way and look whether it be well with thy brethren and with the cattle, and bring me word again how it is. And he sent him out of the valley of Hebron, to go unto Shechem.

Then a certain man found him, wandering out of his way in the field, which asked him and said : Whom seekest thou ? He answered : I seek my brethren ; tell me, I pray thee, where they keep. The man said :

They are gone from hence, for I heard them say : Let us go unto Dotham. Then followed Joseph after his brethren, and found them at Dotham.

Now when they saw him afar off afore he came at them, they devised to slay him, and said one to another : Lo, there cometh the dreamer, come on and let us slay him and cast him in a pit and say a wicked beast hath devoured him ; then shall it be seen what his dreams are.

When Reuben heard that, he would have delivered him out of their hands, and said : O let us not slay a soul. Reuben said, moreover, unto him : Shed no blood, but cast him into this pit that is in the wilderness, and lay ye no hands upon him. (He would have delivered him out of their hands that he might have brought him again unto his father.)

When Joseph now came to his brethren, they stripped him out of his coat, that parti-coloured coat which he had upon him, and took him and cast him into a pit. But the same pit was empty, and no water in it, and they sat them down to eat. In the mean season they lift up their eyes, and saw a company of Ishmaelites coming from Gilead with their camels, which bare spices, balm, and myrrh, and were going down into Egypt.

Then said Judah unto his brethren : What helpeth us that we slay our brother, and hide his blood ? Come, let us sell him unto the Ishmaelites, that our hands be not defiled upon him, for he is our brother, our flesh and blood. And they hearkened unto him.

And as the Midianites, merchant men, went by, they drew Joseph out of the pit, and sold him unto the Ishmaelites (for twenty silver pence), which brought him into Egypt.

Now when Reuben came again unto the pit and found not Joseph therein, he rent his clothes, and came again to his brethren and said : The lad is not yonder, whither shall I go ? Then took they Joseph's coat,

and slew a goat and dipped the coat in the blood and sent away that parti-coloured coat, and caused it to be brought unto their father, and said : This have we found ; look whether it be thy son's coat or no.

But he knew it, and said : It is my son's coat ; a wicked beast hath devoured him ; a ravishing beast hath ravished Joseph. And Jacob rent his clothes, and put a sackcloth about his loins, and mourned for his son a long season. And all his sons and daughters came unto him to comfort him. But he would not be comforted, and said : With sorrow will I go down into the grave unto my son. And his father wept for him. But the Midianites sold him in Egypt unto Potiphar, Pharaoh's chief marshal. . . .

II

And it fortun'd after this, that the King of Egypt's chief butler and the chief baker offended their lord the King of Egypt. And Pharaoh was angry with them, and caused them to be put in prison in the chief marshal's house, where Joseph lay prisoner. And the chief marshal put Joseph unto them, that he might serve them. And so they were in prison for a season.

And they dreamed, both the butler and the baker in one night, every man his own dream, and every dream had his interpretation. Now in the morning when Joseph came in unto them and saw that they looked sadly, he asked them and said : Why look ye so sadly to-day ? They answered : We have dreamed, and have no man to declare it unto us. Joseph said : Interpreting belongeth unto God, but tell it me yet.

Then the chief butler told Joseph his dream, and said unto him : I dreamed that there was a vine before me, which had three branches, and it budded, grew, and bore blossoms, and the grapes thereof were ripe.

And I had Pharaoh's cup in my hand, and took the grapes and wrung them into the cup, and gave Pharaoh the cup in his hand.

Joseph said : This is the interpretation : The three branches are three days, and over three days shall Pharaoh take thee and put thee in thine office again, that thou mayest give him the cup in his hand after the old manner when thou wast his butler. But when thou art in thy prosperity, think upon me and show me kindness, that thou mayest certify Pharaoh of me, that he may bring me out of this house, for I was privily carried out of the land of the Hebrews, and here also have I done nothing that they should have put me in this dungeon.

When the chief baker saw that the interpretation was good, he said unto Joseph : I dreamed that I bare three wicker baskets upon my head, and in the uppermost basket all manner of baked meats unto Pharaoh, and the fowls ate out of the basket upon my head.

Joseph answered, and said : This is the interpretation : The three baskets are three days, and after three days shall Pharaoh take thee and hang thee upon the gallows, and the fowls shall eat thy flesh from off thee.

And upon the third day it came to pass that Pharaoh held his birthday, and made a feast unto all his servants, and took the chief butler and the chief baker before all his servants, and restored the chief butler to his butlership again, so that he reached the cup into Pharaoh's hand. As for the chief baker, he caused him to be hanged like as Joseph had interpreted unto him. Nevertheless the chief butler thought not on Joseph, but forgot him.

III

And after two years Pharaoh had a dream, how that he stood by a waterside, and behold out of the water

there came seven goodly kine, and fat-fleshed, and went feeding in the meadow. After these he saw other seven kine come out of the water, which were evil-favoured and lean-fleshed, and went by the kine upon the waterside, and the evil-favoured lean kine ate up the seven goodly and fat kine. Then Pharaoh awaked.

And he slept again, and dreamed the second time. And he saw that seven ears of corn grew upon one stalk, full and good. Afterward, he saw seven thin and blasted ears come up, and the seven thin ears devoured the seven great and full ears. Then Pharaoh awaked, and saw that it was a dream. And when it was day his spirit was troubled, and he sent out and caused to call all the soothsayers in Egypt and all the wise men, and told them his dream. But there was none that could tell Pharaoh the interpretation of it.

Then spake the chief butler unto Pharaoh and said : This day do I remember my fault. When Pharaoh was angry with his servants, and put me in prison with the chief baker in the chief marshal's house, we dreamed both in one night every man his dream, having his own interpretation. Then was there with us a young man, an Hebrew, the chief marshal's servant, unto whom we told it, and he declared our dreams unto us, unto every man according to his dream. And as he declared it unto us, so came it to pass. For I was restored unto mine office, and he was hanged.

Then Pharaoh sent and called for Joseph, and they let him out of the dungeon. And he let himself be shaven, and changed his clothes, and came in unto Pharaoh. Then said Pharaoh unto him : I have dreamed a dream, and there is no man that can interpret it ; but I have heard tell of thee, that when thou hearest a dream thou declarest it. Joseph answered Pharaoh and said : God shall give Pharaoh a prosperous answer, yea, well without me.

Pharaoh said unto Joseph : I dreamed that I stood by a waterside, and behold, out of the water there came

seven kine, fat-fleshed and goodly, and went feeding in the meadow. And after them I saw other seven kine come out, thin, evil-favoured, and lean-fleshed. So evil-favoured saw I never in all the land of Egypt. And the seven lean and evil-favoured kine ate up the seven first fat kine. And when they had eaten them up, a man could not perceive that they had eaten them, and were as evil-favoured as they were afore. Then I awaked.

And I saw again in my dream seven ears of corn, growing upon one stalk, full and good. Afterward there sprang up seven withered ears, thin and blasted, and the seven thin ears devoured the seven good ears. And I have shewed it unto my soothsayers, but they can tell me nothing thereof.

Joseph answered Pharaoh : Both Pharaoh's dreams are one. God sheweth Pharaoh what he will do. The seven good kine are seven years, and the seven good ears are seven years also. It is one dream. The seven lean and evil-favoured kine that came up after them are seven years. And the seven thin and blasted ears shall be seven years of dearth. This is now the thing which I told Pharaoh, that God sheweth Pharaoh what he will do.

Behold, there shall come seven years with great plenteousness in the whole land of Egypt, and after the same there shall come seven years of dearth, so that all this plenteousness shall be forgotten in the land of Egypt ; and the dearth shall consume the land, so that the plenteousness shall not be perceived in the land because of the dearth that cometh thereafter, for it shall be very great. Whereas Pharaoh dreamed the second time, it signifieth that this thing is surely prepared of God, and that God will shortly bring the same to pass.

Let Pharaoh now provide for a man of understanding and wisdom whom he may set over the land of Egypt, and see that he ordain officers in the land, and

take the fifth part of the land of Egypt in the seven plenteous years, and gather all the food that shall come of the plenteous years, that they may lay up corn under Pharaoh's power for sustenance in the cities, and keep it, that there may be food found prepared for the land in the seven dear years which shall come upon the land of Egypt, that the land be not destroyed of hunger. The saying pleased Pharaoh well, and all his servants. And Pharaoh said unto his servants : How might we find such a man in whom is the Spirit of God ? And said unto Joseph : For so much as God hath shewed ye all this, there is none of such understanding and wisdom as thou.

Thou shalt be over my house, and according unto thy word shall all my people obey : only in the king's seat will I be more than thou. And he said : Behold, I have set thee over the whole land of Egypt. And he took off his ring from his hand, and gave it Joseph in his hand, and clothed him with white silk, and hung a chain of gold about his neck, and made him ride upon the second chariot ; and caused it to be proclaimed before him, that men should bow their knees unto him, as to him whom Pharaoh had set over the whole land of Egypt.

And Pharaoh said unto Joseph : I am Pharaoh : without thy will shall no man move his hand or his foot in all the land of Egypt. And he called him Zaphnath-paaneah, and gave him a wife, even Asenath, the daughter of Potiphar the priest of On. So Joseph went out for to visit the land of Egypt. And he was thirty year old when he stood before Pharaoh. And he departed from Pharaoh and went through all the land of Egypt.

And the land did so those seven plenteous years, and they gathered all the food of the seven years that were in the land of Egypt, and laid it in the cities. Look what food grew in the field round about every city, they put it therein. So Joseph laid up the corn in store, and

that much above measure as the sand of the sea, inso-much that he left off numbering of it, for it could not be numbered.

And unto Joseph there were born two sons (before the dearth came) whom Asenath the daughter of Potiphar priest of On bare unto him. And the first called he Manasseh, for God (said he) hath caused me to forget all my labour and all my father's house. The second called he Ephraim, for God (said he) hath caused me to grow in the land of my trouble.

Now when the seven plenteous years were ended in Egypt, then began the seven dear years to come, whereof Joseph had said. And there was dearth in all lands, but in all the land of Egypt there was food. Now when the land of Egypt began to suffer hunger also, the people cried unto Pharaoh for bread. But Pharaoh said unto all the Egyptians : Go unto Joseph ; what he saith unto you, that do. So when there was dearth in all the land, Joseph opened all that was by him, and sold unto the Egyptians. Thus the dearth prevailed in the land, and all countries came to Egypt to buy at Joseph ; for the dearth was mighty in all lands.

IV

When Jacob saw that there was much corn in Egypt, he said unto his sons : Why gape ye ? Behold, I hear that there is much corn in Egypt ; go down and buy us corn, that we may live and not die. So Joseph's ten brethren went down to buy corn in Egypt. As for Benjamin, Joseph's brother, Jacob would not let him go with his brethren, for he said : Some misfortune might happen unto him. So the children of Israel came to buy corn, among others that came with them : for there was dearth also in the land of Canaan. But Joseph was governor in the land, and sold corn unto all the people in the land.

Now when his brethren came to him, they fell down to the ground before him, upon their faces. And he saw them and knew them, and held himself strange toward them, and talked roughly with them, and said unto them : Whence come ye ? They said : Out of the land of Canaan to buy victuals. Nevertheless, though he knew them, yet knew they not him. And Joseph thought upon the dreams that he had dreamed of them, and said unto them : Ye are spies, and are come to see where the land is open.

They answered him : No, my lord, thy servants are come to buy victuals ; we are all one man's sons ; we are unfeigned, and thy servants were never spies. He said unto them : No, but ye are come to see where the land is open. They answered him : We thy servants are twelve brethren, the sons of one man in the land of Canaan, and the youngest is with our father ; as for one, he is away.

Joseph said unto them : This is it that I said unto you, spies are ye. Hereby will I prove you : by the life of Pharaoh ye shall not get hence, except your youngest brother come hither. Send away one of you to fetch your brother, but ye shall be in prison. Thus will I try out your words, whether ye go about with truth or not : for else, by the life of Pharaoh, ye are spies. And he put them together in ward three days long.

Upon the third day he said unto them : If ye will live, then do thus, for I fear God : If ye be unfeigned, let one of your brethren lie bound in your prison, but go ye your way and carry home the necessary food, and bring me your youngest brother ; so will I believe your words, that ye shall not die. And so they did.

And they said one to another : This have we deserved against our brother, in that we saw the anguish of his soul, when he besought us and we would not hear him : therefore cometh now this trouble upon us. Reuben answered them, and said : Told not I you the

same, when I said : O sin not against the lad, but ye would not hear. Now is his blood required. But they knew not that Joseph understood it, for he spoke unto them by an interpreter. And he turned him from them, and wept. Now when he had turned him to them again, and talked with them, he took Simeon from among them and bound him before their eyes, and commanded to fill their sacks with corn, and to put every man's money in his sack, and to give every one his expenses by the way. And so was it done unto them.

And they laded their corn upon their asses, and departed thence. But when one opened his sack to give his ass provender in the inn, he spied his money in his sack-mouth, and said unto his brethren : My money is restored me again ; lo, it is in my sack. Then their hearts failed them, and they were afraid among themselves, and said : Wherefore hath God done this unto us ?

Now when they came home to Jacob, their father, in the land of Canaan, they told him all that had happened unto them, and said : The man that is lord of the land spake roughly to us, and took us for spies of the country. And when we answered : We are unfeigned, and were never spies, but are twelve brethren, the sons of our father ; one is away, and the youngest is yet this day with our father in the land of Canaan, he said : Hereby will I mark that ye are unfeigned : leave one of your brethren with me, and take food necessary for your houses, and go your way, and bring your youngest brother unto me, so shall I know that ye are no spies, but unfeigned ; then shall I deliver you your brother also, and ye may occupy in the land.

And when they opened their sacks, every man found his bundle of money in his sack. And when they and their father saw that it was the bundles of their money they were afraid.

Then said Jacob their father : Ye have robbed me of

my children. Joseph is away, Simeon is away, and ye will take Benjamin away. It goeth all over me. Reuben answered his father and said : If I bring him not to thee again, then slay my two sons. Deliver him but into my hand, I will bring him again unto thee. He said : My son shall not go down with you, for his brother is dead, and he is left alone. If any misfortune should happen unto him by the way that ye go, ye should bring my grey hair with sorrow down unto the grave.

V

But the dearth oppressed the land. And when all the victuals that they had brought out of Egypt were spent, Jacob their father said unto them : Go again and buy us a little food.

Then Judah answered him and said : The man sware unto us, and said : Ye shall not see my face, except your brother be with you. If so be now that thou wilt send our brother with us, we will go down and buy the food. But if thou wilt not send him, we will not go down. For the man said unto us : Ye shall not see my face, except your brother be with you.

Israel said : Wherefore have ye done this evil unto me, to tell the man that ye had yet a brother ? They answered : The man enquired so straightly of us and of our kindred, and said : Is your father yet alive ? Have ye yet a brother ? Then told we him as he asked us. How could we know that he would say bring your brother down with you ? Then said Judah unto Israel his father : Let the lad go with me, that we may get us up and take our journey, and live and not die, both we and thou and our children. I will be surety for him, of my hands shalt thou require him. If I bring him not unto thee again and set him before thine eyes, I will bear the blame my life long.

For if we had not made this tarrying, we had now been come again twice.

Then said Israel their father unto them : If it must needs be so, then do this : take of the best fruits of the land in your sacks, and bring the man a present : a courtesy balm, and honey, and spices, and myrrh, and dates, and almonds. Take other money with you also, and the money that was brought again in your sack-mouths, carry it again with you ; peradventure it was an oversight. And take your brother, get you up and go again unto the man. The Almighty God give you mercy in the sight of the man, that he may let you have your other brother, and Benjamin. As for me, I must be as one that is robbed of his children.

Then they took the present and other money with them, and Benjamin, gat them up, and went into Egypt, and stood before Joseph. Then Joseph beheld them with Benjamin, and said unto the ruler of his house : Bring these men in, and slay, and make ready, for they shall dine with me at noon. And the man did as Joseph bade him, and brought the men in to Joseph's house.

When they were brought into Joseph's house, they were afraid, and said : We are brought hither because of the money that came again in our sacks at the first, to pick a quarrel with us, and to lay something to our charge, and to take us for bond-servants with our asses.

Therefore came they to the man that was ruler of Joseph's house, and talked with him at the door, and said : Sir, we came down at the first to buy food, and when we came in the inn and opened our sacks, behold every man's money was in his sack-mouth with full weight : therefore have we brought it with us again, and have brought other money with us also to buy food, but we cannot tell who put our money in our sacks.

He said : Be content, fear you not ; your God, even the God of your fathers hath given you the treasure in your sacks. I had your money. And he brought forth Simeon unto them, and led them into Joseph's house, and gave them water to wash their feet, and gave them asses provender.

And they made ready the present, against Joseph came at noon, for they heard that they should dine there. Now when Joseph went into the house, they brought him home the present that they had, and fell down to the ground before him. But he welcomed them courteously, and said : Is your father (that old man which ye told me of) in good health ? Is he yet alive ? They answered : Thy servant, our father, is in good health and is yet alive. And they bowed themselves, and fell down before him.

And he lift up his eyes, and saw his brother Benjamin, his mother's son, and said : Is this your youngest brother, that ye told me of ? And he said, moreover : God be merciful unto thee, my son. And Joseph made haste (for the ground of his heart was kindled toward his brother) and sought how he might weep, and went into his chamber, and wept there.

And when he had washed his face, he went out, and refrained himself, and said : Set bread (on the table). And they brought unto him by himself, and unto them by themselves, and to the Egyptians also that ate with them by themselves. (For the Egyptians dare not eat bread with the Hebrews, that is an abomination unto them.) And they were set over against him, the first-born according to his first birth, and the youngest after his youth. They marvelled at it among themselves, and there were brought them sundry meats from his table. But Benjamin's part was five times more than the other. And they drunk and were merry with him.

VI

And Joseph commanded the ruler of his house, and said : Fill the men's sacks with food, as much as they may carry, and put every man's money in his sack-mouth, and put my silver cup in the sack-mouth of the youngest, with the money for the victuals. He did as Joseph had said. And on the morrow when it was day, they let the men go with their asses.

And when they were out of the city, and had not come far, Joseph said to the ruler of his house : Up and follow after the men, and when thou overtakest them, say unto them : Wherefore have ye rewarded evil for good ? Is not that it, that my lord drinketh out of ? and that he prophesieth withal ? It is evil done of you, that ye have done.

And when he had overtaken them, he said the same words unto them. They answered him : Wherefore sayeth my lord such words ? God forbid that thy servants should do any such thing. Behold, the money that we found in our sack-mouths, that brought we unto thee again, out of the land of Canaan ; how should we then have stolen either silver or gold out of thy lord's house ? Look by whom it shall be found among thy servants : let him die ; yea, and we also will be my lord's bondmen. He said : Let it so be as ye have spoken. Look by whom it shall be found : let him be my servant, but ye shall be harmless.

And they made haste, and took down every man his sack to the ground, and every man opened his sack : and he searched, and began at the greatest unto the youngest, and the cup was found in Benjamin's sack. Then rent they their clothes, and every man laid the burden upon his ass and went again unto the city. And Judah went with his brethren unto Joseph's house (for he was there yet), and they

fell before him on the ground. Joseph said unto them : What manner of deed is this that ye have done ? Knew ye not that such a man as I am can prophesy ?

Judah said : What shall we say unto my lord ? or how shall we speak ? and what excuse shall we make ? God hath found out the wickedness of thy servants. Behold, we and he, by whom the cup is found, are my lord's servants. But he said : God forbid that I should do so. The man by whom the cup is found shall be my servant ; but go ye up in peace unto your father.

Then stepped Judah unto him, and said : My lord, let thy servant speak one word in thine ears, my lord ; be not displeased at thy servant also, for thou art even as Pharaoh. My lord asked his servants, and said : Have ye yet a father or brother ? Then answered we : We have a father, which is old, and a young lad begotten in his age, and his brother is dead, and he is left alone of his mother, and his father loveth him.

Then saidest thou : Bring him down unto me and I will see him. But we answered my lord : The lad cannot come from his father ; if he should come from him, he were but a dead man. Then saidest thou unto thy servants : If your youngest brother come not hither with you, ye shall see my face no more. Then went we up unto thy servant, my father, and told him my lord's words. Then said our father : Go your way again, and buy us a little food. But we said : We cannot go down, except our youngest brother be with us ; then will we go down, for we dare not look the man in the face if our youngest brother be not with us. Then said thy servant, my father, unto us : Ye know that my wife bare me two sons ; one went out from me, and I said, He is torn in pieces. If ye take this from me also, and any misfortune happen him, then shall ye bring my grey hair with sorrow down unto the grave.

If I now come home unto my father, and the lad be not with me (seeing his soul hangeth by the soul of this), then shall it come to pass, that if he see not the lad there, he shall die. So shall we thy servants bring the grey hair of thy servant, our father, with sorrow down to the grave. For I thy servant became surety for the lad unto my father, and said: If I bring him not again, I will bear the blame all my life long. Therefore let thy servant bide here instead of the lad, to be my lord's bondman, and let the lad go up with his brethren. For how can I go up unto my father, if the lad be not with me? Then should I see the misery that should happen unto my father.

Then could not Joseph refrain himself before all them that stood about him, and he commanded every man to go out from him, and there stood no man by him, when Joseph uttered himself unto his brethren. And he wept loud, so that the Egyptians and Pharaoh's household heard it. And he said unto his brethren: I am Joseph; is my father yet alive? And his brethren could not answer him, they were so abashed before his face. But he said: Come nigh unto me. And they came nigh. And he said: I am Joseph, your brother, whom ye sold into Egypt. And now vex not yourselves, and think not that there is any wrath because ye sold me hither. For God sent me hither before you, for your lives' sake. For these are now two years that the dearth hath been in the land, and there are yet five years behind, wherein there shall be no ploughing nor harvest.

But God sent me hither before you, that he might let you remain upon earth, and to save your lives by a great deliverance. And now, it was not ye then that sent me hither, but God which hath made me a father unto Pharaoh, and lord over all his house, and a prince in the whole land of Egypt. Haste you, therefore, and up unto my father, and say unto him:

Thy son Joseph sendeth thee this word : God hath made me lord in all Egypt ; come down unto me, tarry not, thou shalt dwell in the land of Goshen, and be with me, thou and thy children, and thy children's children, thy small and thy great cattle, and all that thou hast. There will I make provision for thee (for there are yet five years of dearth) that thou perish not with thine house, and all that is thine. Behold, your eyes and the eyes of my brother Benjamin see that I mine own self speak unto you by mouth. Shew my father all my worship in Egypt, and all that ye have seen ; haste you, and come down hither with my father.

And he fell about his brother Benjamin's neck and wept, and Benjamin wept upon his neck also. And he kissed all his brethren, and wept upon them. And afterward talked his brethren with him. And this tidings came in to Pharaoh's house : Joseph's brethren are come ; which pleased Pharaoh well, and all his servants.

And Pharaoh spake unto Joseph : Say unto thy brethren : Do thus, laden your beasts, go your way, and when ye come into the land of Canaan, take your father and your households, and come unto me ; I will give you of the goods in the land of Egypt, so that ye shall eat the fat in the land. And he commanded them : Do thus, take you chariots out of the land of Egypt for your children and wives, and bring your father, and come and regard not your household stuff, for the goods of all the land of Egypt shall be yours.

The children of Israel did so, and Joseph gave the chariots according to Pharaoh's commandment, and expenses by the way, and gave them all unto every one a change of raiment ; but unto Benjamin he gave three hundred silver pence and five changes of raiment. As for his father, he sent him ten asses laden with goods out of Egypt, and ten asses with corn and

bread, and victuals for his father by the way. So he sent away his brethren, and said unto them : Stray not by the way.

Thus they departed out of Egypt, and came to the land of Canaan unto Jacob their father, and told him and said : Thy son Joseph is yet alive, and is a lord in all the land of Egypt. But his heart wavered, for he believed them not. Then told they him all the words of Joseph, which he had said unto them. And when he saw the chariots that Joseph had sent to fetch him, his spirit revived, and he said : I have enough that my son Joseph is yet alive : I will go and see him before I die.





JUDAS MACCABEUS.

THE REVOLT OF THE MACCABEES AGAINST A FOREIGN CONQUEROR

I

Antiochus of Syria gave leave to set up the fashions of the Gentiles in Jerusalem, and spoiled it and the Temple in it. Mattathias lamenteth the case of Jerusalem. He slayeth a Jew that did sacrifice to idols in his presence, and the king's messenger also. He and his are assailed upon the Sabbath, and make no resistance. He dieth, and instructeth his sons, and maketh their brother Judas Maccabeus general.

IN those days there did stand up one Mattathias, the son of Symeon the priest (out of the kindred of Ioaris) from Jerusalem, and dwelt upon the mount of Modin, and had five sons : John, called Gaddis ; Symon, called Thasi ; Judas, otherwise called Maccabeus ; Eleazar, otherwise called Abaron ; and Jonathas, whose surname was Apphus. These saw the evil that was done among the people of Juda and Jerusalem. And Mattathias said : Woe is me, alas that ever I was born, to see this misery of my people and the piteous destruction of the Holy City, and thus to sit so still, it being delivered into the hands of the enemies. Her Sanctuary is come into the power of strangers ; her temple is, as it were, a man that hath

lost his good name. Her precious ornaments are carried away captive, her old men are slain in the streets, and her young men are fallen through the sword of the enemies.

What people is it, that hath not some possession in her kingdom? Or who hath not gotten some of her spoils? All her glory is taken away. She was a queen, and now she is become an handmaid. Behold our Sanctuary, our beauty and honour, is wasted away, and defiled by the Gentiles. What helpeth it us then to live? And Mattathias rent his clothes, he and his sons, and put sackcloth upon them, and mourned very sore.

Then came the men thither which were sent of King Antiochus, to compel such as were fled into the city of Modin, for to do sacrifice and to burn incense unto idols, and to forsake the law of God. So many of the people of Israel consented, and inclined unto them, but Mattathias and his sons remained steadfast. Then spake the commissioners of King Antiochus, and said unto Mattathias: Thou art a noble man of high reputation and great in this city, having fair children and brethren. Come thou, therefore, first, and fulfil the king's commandment, like as all the heathen have done, ye and the men of Juda and such as remain at Jerusalem: so shalt thou and thy children be in the king's favour, and enriched with gold, silver, and great rewards.

Mattathias answered, and spake with a loud voice: Though all nations obey the King Antiochus, and fall away every man from keeping the law of their fathers: though they consent to his commandments, yet will I and my sons and my brethren not fall from the law of our fathers. God forbid we should: that were not good for us, that we should forsake the law and ordinances of God, and to agree unto the commandment of King Antiochus. Therefore we will do no such sacrifice, neither break the statutes of our law, to go

another way. And when he had spoken these words, there came one of the Jews, which openly in the sight of all did sacrifice unto the idols upon the altar in the city of Modin, according to the king's commandment.

When Mattathias saw this, it grieved him at the heart, so that his reins shook withal, and his wrath kindled for very zeal of the law. With that he gave a skip forth, and killed the Jew beside the altar; yea, and slew the king's commissioner that compelled him to do sacrifice, and destroyed the altar at the same time; such a zeal had he unto the law of God. And Mattathias cried with a loud voice through the city, saying: Whoso is fervent in the law and will keep the covenant, let him follow me. So he and his sons fled into the mountains and left all that ever they had in the city. Many other godly men also departed into the wilderness with their children, their wives, and their cattle, and remained there; for the tyranny increased so sore upon them.

Now when the king's servants and the host, which was at Jerusalem in the city of David, heard that certain men had broken the king's commandment, and were gone their way to the wilderness into secret places, and that there were many departed after them, they followed upon them to fight against them in the Sabbath day, and said: Will ye yet rebel? Get you hence, and do the commandment of King Antiochus, and ye shall live. They answered, We will not go forth, neither will we do the king's commandment, to defile the Sabbath day. Then began they to fight against them; nevertheless they gave them none other answer, neither cast they one stone at them, nor made fast their privy places, but said: We will die in all our innocency; heaven and earth shall testify with us that ye put us to death wrongfully. Thus they fought against them upon the Sabbath, and slew both men and cattle, their wives, and their children, to the number of a thousand people.

When Mattathias and his friends heard this, they mourned for them right sore, and said one to another : If so be that we all do as our brethren have done, and fight not for our lives and for our laws against the heathen ; then shall they the sooner root us out of the earth. So they concluded among themselves at the same time, saying : Whatsoever he be that cometh to make battle with us upon the Sabbath day, we will fight against him, and not die all, as our brethren they were murdered so heinously. Upon this came the Synagogue of the Jews unto them, strong men of Israel, all such as were fervent in the law. And all they that were fled for persecution came to help them, and to stand by them. Insomuch that they gathered an host of men and slew the wicked doers in their jealousy, and the ungodly men in their wrath. Some of the wicked fled unto the heathen, and escaped.

And after this, when the time drew on fast that Mattathias should die, he said unto his sons : Now is pride and persecution increased, now is the time of destruction and wrathful displeasure : Wherefore (O my sons) be ye fervent in the law, and jeopardize your lives for the Testament of the fathers : call to remembrance what acts our fathers did in their time, so shall ye receive great honour and an everlasting name.

And behold, I know that your brother Symon is a man of wisdom : see that ye give ear unto him always ; he shall be a father unto you. As for Judas Maccabeus, he hath ever been mighty and strong from his youth up : let him be your captain, and order the battle of the people. Thus shall ye bring unto you all those that favour the law, and see that ye avenge the wrong of your people and recompense the heathen again, and apply yourselves whole to the command-

The Synagogue, The Assembly.
Jeopardize, Risk.

Jealousy, Anger.
Testament, Undertaking.

ment of the law. So he gave them his blessing, and was laid by his fathers : and died in the hundred and forty-sixth year at Modin, where his sons buried him in his father's sepulchre, and all Israel made great lamentation for him.

II

The valour and fame of Judas Maccabeus. He overthroweth the forces of Samaria and Syria. Antiochus sendeth a great power against him. He and his fall to fasting and prayer, and are encouraged.

Then stood up Judas Maccabeus in his father's stead, and all his brethren helped him, and so did all they that held with his father, and fought with cheerfulness for Israel. So Judas gat his people great honour. He put on a breastplate as a giant, and arrayed himself with his harness, and defended the host with his sword. In his acts he was like a lion, and as a lion's whelp roaring at his prey. He was an enemy to the wicked, and hunted them out ; and burnt up those that vexed his people : so that his enemies fled for fear of him, and all the workers of ungodliness were put to trouble, such luck and prosperity was in his hand. This grieved divers kings, but Jacob was greatly rejoiced through his acts, and he gat himself a great name for ever.

He went through the cities of Juda, destroying the ungodly out of them, turning away the wrath from Israel, and receiving such as were oppressed : and the fame of him went unto the uttermost part of the earth. Then Appollonius (a prince of Syria) gathered a mighty great host of the heathen and out of Samaria, to fight against Israel. Which when Judas perceived,

he went forth to meet him, fought with him, slew him, and a great multitude with him : the remnant fled, and he took their substance. Judas also took Appolonius' own sword, and fought with it all his life long.

Now when Seron (another prince of Syria) heard say that Judas had gathered unto him the congregation and church of the faithful, he said : I will get me a name and a praise throughout the realm : for I will go fight with Judas and them that are with him, as many as have despised the king's commandment. So he made him ready, and there went with him a great mighty host of the ungodly, to stand by him, and to be avenged of the children of Israel. And when they came nigh unto Bethhoron, Judas went forth against them with a small company. And when his people saw such a great host before them, they said unto Judas : How are we able (being so few) to fight against so great a multitude and so strong ? seeing we be so weary, and have fasted all this day ?

But Judas said : It is a small matter for many to be overcome with few : Yea, there is no difference to the God of heaven, to deliver by a great multitude or by a small company ; for the victory of the battle standeth not in the multitude of the host, but the strength cometh from heaven. Behold, they come against us with a presumptuous and proud multitude to destroy us, our wives, and our children, and to rob us. But we will fight for our lives and for our laws, and the Lord himself shall destroy them before our face ; therefore be not ye afraid of them.

As soon as he had spoken these words, he leapt suddenly upon them. Thus was Seron smitten and his host put to flight, and Judas followed upon them beyond Bethhoron unto the plain field : where there were slain eight hundred men of them, and the residue fled into the land of the Philistines. Then all the heathen on every side were afraid for Judas and his brethren, so that the rumour of him came unto the

king's ears, for all the Gentiles could tell of the wars of Judas.

So when King Antiochus heard these tidings, he was angry in his mind; wherefore he sent forth and gathered an host of his whole realm, very strong armies, and opened his treasury, and gave his host a year's wages in hand, commanding them to be ready at all times.

Nevertheless when he saw that there was not money enough in his treasuries, and that through the discord and persecution which he made in the land (to put down the laws that had been of old time) his customs and tributes of the land were minished, he feared that he was not able for to bear the costs and charges any longer, nor to have such gifts to give so liberally as he did before, more than the kings that were before him.

Wherefore he was heavy in his mind, and thought to go into Persides for to take tributes of the land, and so to gather much money. So he left Lysias (a noble man of the king's blood) to oversee the king's business, from the water Euphrates unto the borders of Egypt, and to keep well his son Antiochus, till he came again.

Moreover, he gave him half of his host and elephants, committed unto him everything of his mind concerning those which dwelt in Juda and Jerusalem: that he should send out an army against them, to destroy and to root out the power of Israel and the remnant of Jerusalem; to put out their memorial from that place, to set strangers for to inhabit all their quarters, and to part their land among them. Thus the king took the other part of the host, and departed from Antioch (a city of his realm) over the water of Euphrates, in the hundred and forty-seventh year, and went through the high countries.

And Lysias chose unto him Ptolomy, the son of Doriminus, Nycanor, and Gorgias, mighty men, and

the king's friends. These he sent with forty thousand footmen and seven thousand horsemen, for to go into the land of Juda, and to destroy it, as the king commanded. So they went forth with all their power, and came to Emmaus into the plain field. When the merchants heard the rumour of them, they and their servants took very much silver and gold for to buy the children of Israel to be their bondmen. There came unto them also yet more men of war on every side, out of Syria, and then from the Palestines.

Now when Judas and his brethren saw that trouble increased, and that the host drew nigh unto their borders, considering the king's words which he commanded unto the people—namely, that they should utterly waste and destroy them, they said one to another : Let us redress the decay of our people ; let us fight for our folk and for our Sanctuary. Then the congregation were soon ready gathered to fight, to pray, and to make application unto God for mercy and grace.

As for Jerusalem, it lay void, and was as it had been a wilderness. There went no man in nor out at it, and the Sanctuary was trodden down. The aliens kept the castle ; there was the habitation of the heathen. The mirth of Jacob was taken away, the pipe and the harp was gone from among them.

The Israelites gathered them together, and came to Maspha before Jerusalem ; for in Maspha was the place where they prayed aforetime. So they fasted that day, and put sackcloths upon them, cast ashes upon their heads, rent their clothes, and laid forth the books of the law (whereout the heathen sought the likeness of their images) and brought the priests' ornaments, the firstlings and the tithes. They set there also the abstainers (which had fulfilled their days) before God, and cried with a loud voice toward heaven, say-

ing : What shall we do with these ? and whither shall we carry them away ?

For thy Sanctuary is trodden down and defiled, thy priests are come to heaviness and dishonour : and, behold, the heathen are come together for to destroy us. Thou knowest what things they imagine against us. How may we stand before them, except thou (O God) be our help ?

They blew out the trumpets also with a loud voice. Then Judas ordered captains over the people : over thousands, over hundreds, over fifty, and over ten. But as for such as builded them houses, married wives, planted them vineyards, and those that were fearful, he commanded them every man to go home, according to the law. So the host removed and pitched upon the south side of Emmaus.

And Judas said : Arm yourselves, be strong (O my children), make you ready against to-morrow in the morning, that ye may fight with these people, which are agreed together to destroy us and our Sanctuary. Better is it for us to die in battle than to see our people and our Sanctuary in such a miserable case. Nevertheless, as the will is in heaven, so be it.

III

Judas defeateth the plot and forces of Gorgias, and spoileth their tents and overthroweth Lysias. He pulleth down the altar which the heathen had profaned, and setteth up a new, and maketh a wall about Sion.

Then took Gorgias five thousand men of foot and a thousand of the best horsemen, and removed by night, to come nigh where the Jews' host lay, and so to slay them suddenly. Now the men that kept the castle were the conveyors of them. Then arose Judas to

smite the chief and principal of the king's host at Emmaus, for the army was not yet come together. In the mean season came Gorgias by night into Judas' tents, and when he found no man there, he sought them in the mountains, and thought they had been fled because of him. But when it was day, Judas shewed himself in the field with three thousand men only, which had neither harness nor swords to their minds.

But on the other side, they saw that the heathen were mighty and well harnessed, and their horsemen about them, and all these well expert in feats of war. Then said Judas to the men that were with him : Fear not ye the multitude of them, be not afraid of their violent running ; remember how our fathers were delivered in the Red Sea, when Pharaoh threatened them with a great host. Even so let us also cry now toward heaven ; and the Lord shall have mercy upon us, and remember the covenant of our fathers, yea, and destroy this host before our face this day. And all heathen shall know that it is God himself which delivereth and saveth Israel.

Then the heathen lift up their eyes, and when they saw that they were coming against them they went out of their tents into the battle. And they that were with Judas blew up the trumpets. So they buckled together, and the heathen were discomfited, and fled over the plain field, but the hindmost of them were slain. For they followed upon them unto Assaremoth, and in to the fields of Idumea toward Azot and Jamnia ; so that there were slain of them upon a three thousand men. So Judas turned again with his host, and said unto the people : Be not greedy of the spoils ; we have yet a battle to fight, for Gorgias and his host are here by us in the mountains, but stand ye fast against our enemies, and overcome them, then may ye safely take the spoils.

Harness, Armour.

Buckled together, Joined battle.

As Judas was speaking these words, there appeared one part of them upon the mount. But when Gorgias saw that they of his party were fled, and the tents burnt up (for by the smoke they might understand what was done), they perceiving this, were very sore afraid; and when they saw also that Judas and his host were in the field ready to strike battle, they fled every one into the land of the heathen.

So Judas turned again to spoil the tents, where they gat much gold and silver, precious stones, purple, and great riches. Thus they went home, and sung a Psalm of thanksgiving, and praised God in heaven; for He is gracious, and His mercy endureth for ever. And so Israel had a great victory in that day.

Now all the heathen that escaped came and told Lysias everything as it happened. Where Lysias was sore afraid and grieved in his mind because Israel had not got such misfortune as he would they should, neither as the king commanded. The next year following, gathered Lysias three score thousand chosen men of foot, and five thousand horsemen, to fight against them.

So they came in to Jewry, and pitched their tents at Bethhoron, where Judas came against them with ten thousand men. And when he saw so great mighty an host, he made his prayer and said: Blessed be thou (O Saviour of Israel) which didst destroy the violent power of the giant, in the hand of thy servant David, and gavest the host of the heathen into the hand of Jonathas (the son of Saul) and of his weapon bearer.

Put this host now into the hand of thy people of Israel, and let them be confounded in their multitude and horsemen. Make them afraid, and discomfort the boldness of their strength, that they may be moved through their destruction. Cast them down through the sword of thy lovers, then shall all they that know thy name praise thee with thanksgiving.

So they stroke the battle, and there were slain of Lysias' host five thousand men. Then Lysias, seeing the discomfiting of his men and the manliness of the Jews, how they were ready either to live or to die like men, he went unto Antioch and chose out men of war, that when they were gathered together they might come again into Jewry. Then said Judas and his brethren: Behold, our enemies are discomfited. Let us now go up to cleanse and repair the Sanctuary.

Upon this all the host gathered them together, and went up unto Mount Sion. Now when they saw the Sanctuary laid waste, the altar defiled, the doors burnt up, the shrubs growing in the courts, like as in a wood or upon mountains, yea, and that the priests' cellars were broken down, they rent their clothes, made great lamentation, cast ashes upon their heads, fell down flat to the ground, made a great noise with the trumpets, and cried toward heaven.

Then Judas appointed certain men to fight against those which were in the castle, till they had cleansed the Sanctuary. So he chose priests that were undefiled, such as had pleasure in the law of God, and they cleansed the Sanctuary, and bare out the defiled stones into an unclean place. And for so much as the altar of burnt offerings was unhallowed, he took advice what he might do withal: so he thought it was best to destroy it (lest it should happen to do them any shame), for the heathen had defiled it, and therefore they brake it down. As for the stones, they laid them up upon the mountain by the house in a convenient place, till there came a prophet to show what should be done with them.

So they took whole stones according to the law, and built a new altar, such an one as was before, and made up the Sanctuary within and without the hallowed courts. They made new ornaments, and brought the

candlestick, the altar of incense, and the table into the temple. The incense laid they upon the altar, and lighted the lamps which were upon the candlestick, that they might burn in the temple. They set the shewbread upon the table, and hanged up the veil, and set up the temple, as it was afore. And upon the twenty-fifth day of the ninth month (which is called the month of Casleu), in the hundred and forty-eighth year, they rose up betimes in the morning for to do sacrifice (according to the law) upon the new burnt-offering altar that they had made : after the time and season that the heathen had defiled it. The same day was it set up again, with songs, pipes, harps, and cymbals.

And all the people fell upon their faces, worshipping and thanking the God of heaven, which had given them the victory. So they kept the dedication of the altar eight days, offering burnt sacrifices and thank-offerings with gladness. They decked the temple also with crowns and shields of gold, and hallowed the ports and cellars, and hanged doors upon them. Thus was there very great gladness among the people, because the blasphemy of the heathen was put away.

So Judas and his brethren with the whole congregation of Israel ordained that the time of the dedication of the altar should be kept in his season from year to year, by the space of eight days, from the twenty-fifth day of the month Casleu : yea, and that with mirth and gladness.

And at the same time builded they up the Mount Sion with high walls and strong towers round about, lest the Gentiles should come and tread it down, as they did afore. Therefore Judas set men of war in it to keep it, and made it strong for to defend Bethsura, that the people might have a refuge against the Edomites.

Shewbread, Twelve loaves offered before the altar.

Ports and cellars, Gates and chambers.

His season, Its season.

IV

Judas smiteth the children of Esau, Bean, and Ammon. Simon is sent into Galilee. The exploits of Judas in Galaad. He destroyeth Ephron for denying him to pass through it. And cometh home peaceably unto the Mount Sion.

It happened also that when the heathen round about heard how that the altar and the Sanctuary were set up in their old estate, it displeased them very sore, wherefore they thought to destroy the generation of Jacob that was among them: insomuch that they began to slay and to persecute certain of the people. Then Judas fought against the children of Esau in Idumea, and against those which were at Arabathane (for they dwelt round about the Israelites), where he slew and spoiled a great multitude of them. He thought also upon the malice and the unfaithfulness of the children of Bean, how they were a snare and stop unto the people, and how they laid wait for them in the highway; wherefore he shut them up into towers, and came unto them, condemned them, and burnt up their towers, with all that were in them.

Afterward went he against the children of Ammon, whereof he found a mighty power and a great multitude of people, with Timothy their captain. So he stroke many battles with them, which were destroyed before him. And when he had slain them, he won Gazer the city, with the towns belonging thereto, and so turned again into Jewry. The heathen also in Galaad gathered them together against the Israelites that were in their quarters to slay them; but they fled to the castle of Datheman, and sent letters unto

Stroke, Waged.

Judas and his brethren, saying : The heathen are gathered against us on every side, to destroy us, and now they make them for to come and lay siege to the castle, whereunto we are fled, and Timothy is the captain of their host : come, therefore, and deliver us out of their hands ; for there is a great multitude of us slain already. Yea, and our brethren that were at Tubin are slain and destroyed (well nigh a thousand men), and their wives, their children, and their goods have the enemies led away captive.

While these letters were yet a-reading, behold there came other messengers from Galilee, with rent clothes, which told even the same tidings, and said, that they of Ptolomais, of Tirus and of Sidon were gathered against them, and that all Galilee was filled with enemies to destroy Israel. When Judas and the people heard this, they came together (a great congregation) to devise what they might do for their brethren that were in trouble and besieged of their enemies. And Judas said unto Symon, his brother, Choose ye out certain men, and go deliver thy brethren in Galilee. As for me and my brother Jonathas, we will go into Galaadithim. So he left Josephus, the son of Zachary, and Asarias, to be captains of the people, and to keep the remnant of the host in Jewry, and commanded them, saying : Take the oversight of these people and see that ye make no war against the heathen until the time that we come again. And unto Symon he gave three thousand men for to go into Galilee ; but Judas himself had eight thousand into Galaadithim.

Then went Symon into Galilee, and stroke divers battles with the heathen, whom he discomfited, and followed upon them unto the port of Ptolomais. And there were slain of the heathen almost three thousand men. So he took the spoils of them, and carried away the Israelites (that were in Galilee and Arbatis), with their wives, their children, and all that they had, and brought them into Jewry with great gladness. Judas

Maccabeus also, and his brother Jonathas, went over Jordan, and travelled three days' journey in the wilderness ; where the Nebuthees met them, and received them lovingly, and told them everything that had happened unto their brethren in Galaadithim, and how that many of them were besieged in Bosora, Bosor, Alimis, Casphor, Mageth, and Carnaim (all these are strong walled and mighty great cities), and they were kept in other cities of Galaad also ; and to-morrow they are appointed to bring their host unto these cities, to take them and to win them in one day.

So Judas and his host turned, in all the haste, in the wilderness toward Bosora, and won the city, slew all the males with the sword, took all their goods, and set fire upon the city. And in the night they took their journey from thence, and came to the castle. And betimes in the morning when they looked up, behold there was an innumerable people bearing ladders and other instruments of war, to take the castle and to overcome them.

When Judas saw that the battle began, and that the noise thereof went up and rang into the heaven, and that there was so great a cry in the city, he said unto his host : Fight this day for your brethren. And so they came behind their enemies in three companies and blew up the trumpets, and cried in their prayer to God.

But as soon as Timothy's host perceived that Maccabeus was there, they fled from him, and the other slew them down right sore, so that there were killed of them that same day almost eight thousand men. Then departed Judas unto Maspha, laid siege unto it, and won it, slew all the males in it, spoiled it, and set fire upon it. From thence went he and took Casbon, Mageth, Bosor, and the other cities in Galaad.

After this gathered Timothy another host, which pitched their tents before Raphon beyond the water. Judas sent to spy the host, and they brought him word

again, saying : All the heathen that be round about us are gathered unto him, and the host is very great : yea, they have hired the Arabians to help them, and have pitched their tents beyond the water, and are ready to come and fight against thee. So Judas went on to meet them.

And Timothy said unto the captains of his host : When Judas and his host come nigh the river, if he go over first, we shall not be able to withstand him, for why, he will be too strong for us. But if he dare not come over, so that he pitch his tent beyond the water, then will we go over, for we shall be strong enough against him. Now, as soon as Judas came to the river, he appointed certain scribes of the people, and commanded them, saying : See that ye leave none behind upon this side of the river, but let every man come to the battle. So he went first over unto them, and his people after him.

And all the heathen were discomfited before him, and let their weapons fall, and ran into the temple that was at Carnaim. Which city Judas won, and burnt the temple with all that were in it ; so was Carnaim subdued, and might not withstand Judas. Then Judas gathered all the Israelites that were in Galaadithim, from the least unto the most, with their wives and their children (a very great host), for to come into the land of Juda.

So they came unto Ephron, which was a mighty great and strong city, and lay in their way. For they could not go by it, neither of the right hand nor of the left, but must go through it. Nevertheless, they that were in the city would not let them go through, but walled up the ports with stones. And Judas sent unto them with peaceable words, saying : Let us pass through your land, that we may go in to our own country : there shall no body do you harm ; we will but only go through. But they would not let them in.

Wherefore Judas commanded a proclamation to be

made throughout the host, that every man should keep his order ; and so they did their best like valiant men.

And Judas besieged the city all that day and all that night, and so won it : where they slew as many as were males, and destroyed the city, and spoiled it, and went through all the city over them that were slain. Then went they over Jordan into the plain field before Bethsan. And Judas helped those forward that came behind, and gave the people good exhortation all the way through, till they were come into the land of Juda. Thus they went up unto the Mount Sion, where they offered with mirth and thanksgiving : because there were none of them slain, but came home again peaceably.



PLUTARCH'S LIVES OF THE NOBLE GRECIANS AND ROMANS

MARCUS ANTONIUS

[Plutarch's "Lives" were translated into fine English by Sir Thomas North in 1579. The book greatly increased the influence of the classics on English thought; successive generations quarried it for moral sentiments and political and patriotic examples. In several of the Lives may be found the material which Shakespeare used for his classical plays—*Julius Cæsar*, *Antony and Cleopatra*, *Coriolanus*, and *Timon of Athens*—and there are also some fine sentences which he transmuted into blank verse finer still.]

I

HOW CÆSAR PROCLAIMED OPEN WAR AGAINST CLEOPATRA AND ANTONIUS

Now after that Cæsar had made sufficient preparation, he proclaimed open war against Cleopatra, and made the people to abolish the power and empire of Antonius, because he had before given it up unto a woman. And Cæsar said furthermore, that Antonius was not master of himself, but that Cleopatra had brought him beside himself by her charms and amorous poisons, and that they that should make war with them should be Mardian the Eunuch, Pothinus and Iras, a woman of Cleopatra's bed-chamber, that frizzled her hair and dressed

her head, and Charmion, the which were those that ruled all the affairs of Antonius' empire.

The admiral galley of Cleopatra was called *Antoniah*, in the which there chanced a marvellous ill sign. Swallows had bred under the poop of her ship, and there came others after them that drave away the first, and plucked down their nests. Now, when all things were ready, and that they drew near to fight, it was found that Antonius had no less than five hundred good ships of war, among which there were many galleys that had eight and ten banks of oars, the which were sumptuously furnished, not so meet for fight as for triumph, a hundred thousand footmen, and twelve thousand horsemen, and had with him to aid him these kings and subjects following : Bocchus king of Libya, Tarcondemus king of high Cilicia, Archelaus king of Cappadocia, Philadelphus king of Paphlagonia, Mithridates king of Commagena, and Sadala king of Thrace. All which were there every man in person. The residue that were absent sent their armies, as Polemon king of Pont, Malchus king of Arabia, Herodes king of Jewry : and, furthermore, Amyntas king of Lycaonia and of the Galatians : and, besides all these, he had all the aid the king of Medes sent unto him. Now for Cæsar, he had two hundred and fifty ships of war, four-score thousand footmen, and well near as many horsemen as his enemy Antonius. Antonius for his part had all under his dominion from Armenia and the river of Euphrates unto the sea Ionium and Illyricum. Octavius Cæsar had also for his part all that which was in our hemisphere, or half-part of the world, from Illyria unto the ocean sea upon the west : then all from the ocean unto Mare Siculum : and from Africk all that which is against Italy, as Gaul and Spain. Furthermore, all from the province of Cyrene to Ethiopia was subject unto Antonius. Now Antonius was made so subject to a woman's will, that, though he was a great deal the stronger by land, yet for Cleopatra's sake he

would needs have this battle tried by sea ; though he saw before his eyes, that, for lack of watermen, his captains did prest by force all sorts of men out of Greece that they could take up in the field, as travellers, muleteers, reapers, harvest-men, and young boys, and yet could they not sufficiently furnish his galleys ; so that the most part of them were empty, and could scant row, because they lacked watermen anow. But on the contrary side Cæsar's ships were not built for pomp, high and great, only for a sight and bravery ; but they were light of yarage, armed and furnished with watermen, as many as they needed, and had them all in readiness in the havens of Tarentum and Brundisium. So Octavius Cæsar sent unto Antonius to will him to delay no more time, but to come on with his army into Italy ; and that for his own part he would give him safe harbour, to land without any trouble, and that he would withdraw his army from the sea as far as one horse could run, until he had put his army ashore, and had lodged his men. Antonius on the other side bravely sent him word again, and challenged the combat of him man to man, though he were the elder ; and that, if he refused him so, he would then fight a battle with him in the fields of Pharsalia, as Julius Cæsar and Pompey had done before. But now, notwithstanding all these good persuasions, Cleopatra forced him to put all to the hazard of battle by sea : considering with herself how she might fly and provide for her safety, not to help him to win the victory, but to fly more easily after the battle lost.

II

THE BATTLE BY SEA

BETWIXT Antonius' camp and his fleet of ships there was a great high point of firm land that ran a good way

into the sea, the which Antonius used often for a walk, without mistrust of fear or danger. One of Cæsar's men perceived it, and told his master that he would laugh if they could take up Antonius in the midst of his walk. Thereupon Cæsar sent some of his men to lie in ambush for him, and they missed not much of taking of him; for they took him that came before him, because they discovered too soon, and so Antonius scaped very hardly. So, when Antonius had determined to fight by sea, he set all the other ships on fire but three-score ships of Egypt, and reserved only but the best and greatest galleys, from three banks unto ten banks of oars. Into them he put two-and-twenty thousand fighting men, with two thousand darters and slingers. Now, as he was setting his men in order of battle, there was a captain, and a valiant man, that had served Antonius in many battles and conflicts, and had all his body hacked and cut: who, as Antonius passed by him, cried out unto him and said: "O noble emperor, how cometh it to pass that you trust to these vile brittle ships? What, do you mistrust these wounds of mine and this sword? Let the Egyptians and Phœnicians fight by sea, and set us on the mainland, where we used to conquer, or to be slain on our feet." Antonius passed by him and said never a word, but only beckoned to him with his hand and head, as though he willed him to be of good courage, although indeed he had no great courage himself. For, when the masters of the galleys and pilots would have let their sails alone, he made them clasp them on, saying to colour the matter withal, that not one of his enemies should scape. All that day and the three days following, the sea rose so high and was so boisterous, that the battle was put off. The fifth day the storm ceased and the sea calmed again, and then they rowed with force of oars in battle one against the other, Antonius leading the right wing with Publicola, and Cælius the left, and Marcus Octavius and Marcus

Justeiis the midst. Howbeit the battle was yet of even hand, and the victory doubtful, being indifferent to both : when suddenly they saw the three-score ships of Cleopatra busy about their yard-masts, and hoisting sail to fly. So they fled through the midst of them that were in fight, for they had been placed behind the great ships, and did marvellously disorder the other ships. For the enemies themselves wondered much to see them sail in that sort with full sail towards Peloponnesus. There Antonius showed plainly, that he had not only lost the courage and heart of an emperor, but also of a valiant man, and that he was not his own man (proving that true which an old man spake in mirth, that the soul of a lover lived in another body, and not in his own) : he was so carried away with the vain love of this woman, as if he had been glued unto her, and that she could not have removed without moving of him also. For, when he saw Cleopatra's ship under sail, he forgot, forsook, and betrayed them that fought for him, and embarked upon a galley with five banks of oars, to follow her that was already begun to overthrow him, and would in the end be his utter destruction. When she knew his galley afar off, she lift up a sign in the poop of her ship, and so Antonius coming to it was plucked up where Cleopatra was : howbeit he saw her not at his first coming, nor she him, but went and sat down alone in the prow of his ship, and said never a word, clapping his head between both his hands. In the meantime came certain light brigantines of Cæsar's that followed him hard. So Antonius straight turned the prow of his ship, and presently put the rest to flight, saving one Eurycles Lacedæmonian, that followed him near and pressed upon him with great courage, shaking a dart in his hand over the prow as though he would have thrown it unto Antonius. Antonius, seeing him, came to the forecastle of his ship, and asked him what he was that durst follow Antonius so near? "I am," answered

he, "Eurycles the son of Lachares, who through Cæsar's good fortune seeketh to revenge the death of my father." This Lachares was condemned of felony, and beheaded by Antonius. But yet Eurycles durst not venture upon Antonius' ship, but set upon the other admiral galley (for there were two), and fell upon him with such a blow of his brazen spur, that was so heavy and big, that he turned her round and took her, with another that was loaden with very rich stuff and carriage. Then Antonius sent unto Canidius to return with his army into Asia by Macedon. Now, for himself, he determined to cross over into Africk, and took one of his carects or hulks loaden with gold and silver and other rich carriage, and gave it unto his friends : commanding them to depart, and to seek to save themselves. They answered him weeping, that they would neither do it, nor yet forsake him. Then Antonius very courteously and lovingly did comfort them, and prayed them to depart : and wrote unto Theophilus, governor of Corinth, that he would see them safe, and help to hide them in some secret place, until they had made their way and peace with Cæsar. This Theophilus was the father of Hipparchus, who was had in great estimation about Antonius. He was the first of all his enfranchised bondmen that revolted from him and yielded unto Cæsar, and afterwards went and dwelt at Corinth. And thus it stood with Antonius. Now, for his army by sea, that fought before the head or foreland of Actium, they held out a long time, and nothing troubled them more than a great boisterous wind that rose full in the proes of their ships, and yet with much ado his navy was at length overthrown, five hours within night. There were not slain above five thousand men ; but yet there were three hundred ships taken, as Octavius Cæsar writeth himself in his commentaries. Many plainly saw Antonius fly, and yet could very hardly believe it, that he, that had nineteen legions whole by land and twelve thousand horsemen

upon the sea-side, would so have forsaken them, and have fled so cowardly : as if he had not oftentimes proved both the one and the other fortune, and that he had not been thoroughly acquainted with the diverse changes and fortunes of battles. And yet his soldiers still wished for him, and ever hoped that he would come by some means or other unto them. Furthermore they showed themselves so valiant and faithful unto him, that after they certainly knew he was fled they kept themselves whole together seven days. In the end Canidius, Antonius' lieutenant, flying by night, and forsaking his camp, when they saw themselves thus destitute of their heads and leaders, they yielded themselves unto the stronger.

III

HOW ANTONIUS RIOTED AND CLEOPATRA
GATHERED POISONS

BUT when Antonius heard that he whom he had trusted with the government of Libya, and unto whom he had given the charge of his army there, had yielded unto Cæsar : he was so mad withal, that he would have slain himself for anger, had not his friends about him withstood him, and kept him from it. So he went unto Alexandria, and there found Cleopatra about a wonderful enterprise, and of great attempt. Betwixt the Red Sea and the sea between the lands that point upon the coast of Egypt there is a little piece of land, that divideth both the seas and separateth Africk from Asia : the which strait is so narrow at the end where the two seas are narrowest, that it is not above three hundred furlongs over. Cleopatra went about to lift her ships out of the one sea, and to hale them over the strait into the other sea : that, when her ships were

come into the Gulf of Arabia, she might then carry all her gold and silver away, and so with a great company of men go and dwell in some place about the ocean sea far from the sea Mediterranean, to scape the danger and bondage of this war. But now, because the Arabians dwelling about the city of Petra did burn the first ships that were brought to land, and that Antonius thought that his army by land, which he left at Actium, was yet whole : she left off her enterprise, and determined to keep all the ports and passages of her realm. Antonius, he forsook the city and company of his friends, and built him a house in the sea by the Isle of Pharos, upon certain forced mounts which he caused to be cast into the sea, and dwelt there, as a man that banished himself from all men's company.

Canidius himself came to bring him news, that he had lost all his army by land at Actium : on the other side he was advertised also, that Herodes king of Jewry, who had also certain legions and bands with him, was revolted unto Cæsar, and all the other kings in like manner ; so that, saving those that were about him, he had none left him. All this notwithstanding did nothing trouble him, and it seemed that he was contented to forgo all his hope, and so to be rid of all his care and troubles. Thereupon he left his solitary house he had built by the sea which he called Timoneon, and Cleopatra received him into her royal palace. He was no sooner come thither, but he straight set all the city on rioting and banqueting again, and himself to liberality and gifts. Cleopatra in the meantime was very careful in gathering all sorts of poisons together, to destroy men. Now, to make proof of those poisons which made men die with least pain, she tried it upon condemned men in prison. For, when she saw the poisons that were sudden and vehement, and brought speedy death with grievous torments, and, in contrary manner, that such as were more mild and gentle had not that quick

speed and force to make one die suddenly, she afterwards went about to prove the stinging of snakes and adders, and made some to be applied unto men in her sight, some in one sort and some in another. So, when she had daily made divers and sundry proofs, she found none of them all she had proved so fit as the biting of an aspic, the which causeth only a heaviness of the head, without swooning or complaining, and bringeth a great desire also to sleep, with a little sweat in the face, and so by little and little taketh away the senses and vital powers, no living creature perceiving that the patients feel any pain. For they are so sorry when anybody awaketh them, and taketh them up, as those that being taken out of a sound sleep are very heavy and desirous to sleep.

IV

HOW ANTONIUS WAS FORSAKEN, AND
FELL UPON HIS SWORD

THEN Antonius, seeing there was no way more honourable for him to die than fighting valiantly, he determined to set up his rest, both by sea and land. So, being at supper (as it is reported), he commanded his officers and household servants that waited on him at his board, that they should fill his cups full, and make as much of him as they could: "For," said he, "you know not whether you shall do so much for me to-morrow or not, or whether you shall serve another master; and it may be you shall see me no more, but a dead body." This notwithstanding, perceiving that his friends and men fell a-weeping to hear him say so: to salve that he had spoken, he added this more unto it, that he would not lead them to battle, where he thought not rather safely

to return with victory, than valiantly to die with honour. Furthermore, the self same night within little of midnight, when all the city was quiet, full of fear and sorrow, thinking what would be the issue and end of this war: it is said that suddenly they heard a marvellous sweet harmony of sundry sorts of instruments of music, with the cry of a multitude of people, as they had been dancing, and had sung as they use in Bacchus' feasts, with movings and turnings after the manner of the Satyrs: and it seemed that this dance went through the city unto the gate that opened to the enemies, and that all the troop that made this noise they heard went out of the city at that gate. Now, such as in reason sought the depth of the interpretation of this wonder, thought that it was the god unto whom Antonius bare singular devotion to counterfeit and resemble him, that did forsake them. The next morning by break of day, he went to set those few footmen he had in order upon the hills adjoining unto the city; and there he stood to behold his galleys which departed from the haven, and rowed against the galleys of his enemies, and so stood still, looking what exploits his soldiers in them would do. But, when by force of rowing they were come near unto them, they first saluted Cæsar's men, and then Cæsar's men resaluted them also, and of two armies made but one, and then did all together row toward the city. When Antonius saw that his men did forsake him, and yielded unto Cæsar, and that his footmen were broken and overthrown, he then fled into the city, crying out that Cleopatra had betrayed him unto them, with whom he had made war for her sake. Then she, being afraid of his fury, fled into the tomb which she had caused to be made, and there locked the doors unto her, and shut all the springs of the locks with great bolts, and in the meantime sent unto Antonius to tell him that she was dead. Antonius, believing

it, said unto himself : " What dost thou look for further, Antonius, sith spiteful fortune hath taken from thee the only joy thou hadst, for whom thou yet reservedst thy life ? " When he had said these words, he went into a chamber and unarmed himself, and said thus : " O Cleopatra, it grieveth me not that I have lost thy company, for I will not be long from thee : but I am sorry that, having been so great a captain and emperor, I am indeed condemned to be judged of less courage and noble mind than a woman." Now he had a man of his called Eros, whom he loved and trusted much, and whom he had long before caused to swear unto him that he should kill him when he did command him : and then he willed him to keep his promise. His man drawing his sword lift it up as though he had meant to have stricken his master : but turning his head at one side he thrust his sword into himself, and fell down dead at his master's foot. Then said Antonius, " O noble Eros, I thank thee for this, and it is valiantly done of thee, to show me what I should do to myself, which thou couldst not do for me." Therewithal he took his sword, and thrust it into his belly, and so fell down upon a little bed. The wound he had killed him not presently, for the blood stinted a little when he was laid : and when he came somewhat to himself again, he prayed them that were about him to dispatch him. But they all fled out of the chamber : until at last there came a secretary unto him called Diomedes, who was commanded to bring him into the tomb or monument where Cleopatra was. When he heard that she was alive, he very earnestly prayed his men to carry his body thither, and so he was carried in his men's arms into the entry of the monument. Notwithstanding, Cleopatra would not open the gates, but came to the high windows, and cast out certain chains and ropes, in the which Antonius was trussed : and Cleopatra her own self, with two women only, which she had

suffered to come with her into these monuments, triced Antonius up. They that were present to behold it said they never saw so pitiful a sight. For they plucked up poor Antonius all bloody as he was, and drawing on with pangs of death, who, holding up his hands to Cleopatra, raised up himself as well as he could. It was a hard thing for these women to do, to lift him up: but Cleopatra stooping down with her head, putting to all her strength to her uttermost power, did lift him up with much ado, and never let go her hold, with the help of the women beneath that bade her be of good courage, and were as sorry to see her labour so, as she herself. So when she had gotten him in after that sort, and laid him on a bed, she rent her garments upon him, clapping her breast, and scratching her face. Then she dried up his blood that had berayed his face, and called him her lord, her husband, and emperor, forgetting her own misery and calamity, for the pity and compassion she took of him. Antonius made her cease her lamenting, and called for wine, either because he was athirst, or else for that he had thought thereby to hasten his death. When he had drunk, he earnestly prayed her, and persuaded her, that she would seek to save her life, if she could possible, without reproach and dishonour: and that chiefly she should trust Proculeius above any man else about Cæsar. And, as for himself, that she should not lament nor sorrow for the miserable change of his fortune at the end of his days; but rather that she should think him the more fortunate for the former triumphs and honours he had received, considering that while he lived he was the noblest and greatest prince of the world, and that now he was overcome not cowardly, but valiantly, a Roman by another Roman. As Antonius gave the last gasp, Proculeius came that was sent from Cæsar. For, after Antonius had thrust his sword in himself, as they carried him into the tombs and monuments of Cleopatra, one of

his guard called Dercetæus took his sword with the which he had stricken himself, and hid it : and then he secretly stole away, and brought Octavius Cæsar the first news of his death, and showed him his sword that was bloodied. Cæsar, hearing these news, straight withdrew himself into a secret place of his tent, and there burst out with tears, lamenting his hard and miserable fortune that had been his friend and brother-in-law, his equal in the empire, and companion with him in sundry great exploits and battles.

V

THE DEATH OF CLEOPATRA

THERE was a young gentleman Cornelius Dolabella, that was one of Cæsar's very great familiars, and besides did bear no evil will unto Cleopatra. He sent her word secretly as she had requested him, that Cæsar determined to take his journey through Syria, and that within three days he would send her away before with her children. When this was told Cleopatra, she requested Cæsar that it would please him to suffer her to offer the last oblations of the dead unto the soul of Antonius. This being granted her, she was carried to the place where his tomb was, and there falling down on her knees, embracing the tomb with her women, the tears running down her cheeks, she began to speak in this sort : " O my dear lord Antonius, not long sithence I buried thee here, being a freewoman : and now I offer unto thee the funeral sprinklings and oblations, being a captive and prisoner, and yet I am forbidden and kept from tearing and murdering this captive body of mine with blows, which they carefully guard and keep, only to triumph of thee : look therefore hence-

forth for no other honours, offerings, nor sacrifices from me, for these are the last which Cleopatra can give thee, sith now they carry her away. Whilst we lived together, nothing could sever our companies : but now at our death I fear me they will make us change our countries. For as thou being a Roman hast been buried in Egypt, even so wretched creature I, an Egyptian, shall be buried in Italy, which shall be all the good that I have received by thy country. If therefore the gods where thou art now have any power and authority, sith our gods here have forsaken us, suffer not thy true friend and lover to be carried away alive, that in me they triumph of thee : but receive me with thee, and let me be buried in one self tomb with thee. For though my griefs and miseries be infinite, yet none hath grieved me more, nor that I could less bear withal, than this small time which I have been driven to live alone without thee." Then, having ended these doleful complaints, and crowned the tomb with garlands and sundry nosegays, and marvellous lovingly embraced the same, she commanded they should prepare her bath, and when she had bathed and washed herself she fell to her meat, and was sumptuously served. Now whilst she was at dinner there came a country-man, and brought her a basket. The soldiers that warded at the gates asked him straight what he had in his basket. He opened the basket, and took out the leaves that covered the figs, and showed them that they were figs he brought. They all of them marvelled to see so goodly figs. The countryman laughed to hear them, and bade them take some if they would. They believed he told them truly, and so bade him carry them in. After Cleopatra had dined, she sent a certain table written and sealed unto Cæsar, and commanded them all to go out of the tombs where she was, but the two women : then she shut the doors to her. Cæsar, when he received this table, and began to read her

lamentations and petition, requesting him that he would let her be buried with Antonius, found straight what she meant, and thought to have gone thither himself : howbeit he sent one before in all haste that might be, to see what it was. Her death was very sudden. For those whom Cæsar sent unto her ran thither in all haste possible, and found the soldiers standing at the gate, mistrusting nothing, nor understanding of her death. But when they had opened the doors, they found Cleopatra stark dead, laid upon a bed of gold, attired and arrayed in her royal robes, and one of her two women, which was called Iras, dead at her feet : and her other woman called Charmion half-dead, and trembling, trimming the diadem which Cleopatra ware upon her head. One of the soldiers, seeing her, angrily said unto her : “ Is that well done, Charmion ? ” “ Very well,” said she again, “ and meet for a princess descended from the race of so many noble kings.” She said no more, but fell down dead hard by the bed. Some report that this aspic was brought unto her in the basket with the figs, and that she had commanded them to hide it under the fig-leaves, that, when she should think to take out the figs, the aspic should bite her before she should see her : howbeit that, when she would have taken away the leaves for the figs, she perceived it, and said, “ Art thou here then ? ” And so, her arm being naked, she put it to the aspic to be bitten. Others say again, she kept it in a box, and that she did prick and thrust it with a spindle of gold, so that the aspic being angered withal, leapt out with great fury, and bit her in the arm. Howbeit few can tell the troth. For they report also, that she had hidden poison in a hollow razor which she carried in the hair of her head : and yet was there no mark seen of her body, or any sign discerned that she was poisoned, neither also did they find this serpent in her tomb. But it was reported only, that there were seen certain

fresh steps or tracks where it had gone on the tomb side toward the sea, and specially by the door side. Some say also, that they found two little pretty bitings in her arm, scant to be discerned : the which it seemeth Cæsar himself gave credit unto, because in his triumph he carried Cleopatra's image, with an aspic biting of her arm.

Thus goeth the report of her death.



APPENDIX

[The following passages are inserted here for purposes of comparison with certain of the preceding stories.]

I

MORTE D'ARTHUR

So all day long the noise of battle roll'd
Among the mountains by the winter sea ;
Until King Arthur's table, man by man,
Had fall'n in Lyonesse about their lord,
King Arthur : then, because his wound was deep,
The bold Sir Bedivere uplifted him,
Sir Bedivere, the last of all his knights,
And bore him to a chapel nigh the field,
A broken chancel with a broken cross,
That stood on a dark strait of barren land.
On one side lay the Ocean, and on one
Lay a great water, and the moon was full.

Then spake King Arthur to Sir Bedivere :
“ The sequel of to-day unsolders all
The goodliest fellowship of famous knights
Whereof this world holds record. Such a sleep
They sleep—the men I loved. I think that we
Shall never more, at any future time,
Delight our souls with talk of knightly deeds,
Walking about the gardens and the halls
Of Camelot, as in the days that were.
I perish by this people which I made,—

Though Merlin sware that I should come again
To rule once more—but let what will be, be ;
I am so deeply smitten through the helm
That without help I cannot last till morn.
Thou therefore take my brand Excalibur,
Which was my pride : for thou rememberest how
In those old days, one summer noon, an arm
Rose up from out the bosom of the lake,
Clothed in white samite, mystic, wonderful,
Holding the sword—and how I row'd across
And took it, and have worn it, like a king :
And, wheresoever I am sung or told
In aftertime, this also shall be known.
But now delay not : take Excalibur,
And fling him far into the middle mere :
Watch what thou seest, and lightly bring me word.”

To him replied the bold Sir Bedivere :
“ It is not meet, Sir King, to leave thee thus,
Aidless, alone, and smitten through the helm.
A little thing may harm a wounded man.
Yet I thy hest will all perform at full,
Watch what I see, and lightly bring thee word.”

So saying, from the ruin'd shrine he stept
And in the moon athwart the place of tombs,
Where lay the mighty bones of ancient men,
Old knights, and over them the sea-wind sang
Shrill, chill, with flakes of foam. He, stepping down
By zig-zag paths, and juts of pointed rock,
Came on the shining levels of the lake.

There drew he forth the brand Excalibur,
And o'er him, drawing it, the winter moon,
Brightening the skirts of a long cloud, ran forth
And sparkled keen with frost against the hilt :
For all the haft twinkled with diamond sparks,
Myriads of topaz-lights, and jacinth-work
Of subtlest jewellery. He gazed so long
That both his eyes were dazzled, as he stood,
This way and that dividing the swift mind,

In act to throw : but at the last it seem'd
Better to leave Excalibur conceal'd
There in the many-knotted waterflags,
That whistled stiff and dry about the marge.
So strode he back slow to the wounded king.

Then spake King Arthur to Sir Bedivere :
“ Hast thou perform'd my mission which I gave ?
What is it thou hast seen ? or what hast heard ? ”

And answer made the bold Sir Bedivere :
“ I heard the ripple washing in the reeds,
And the wild water lapping on the crag.”

To whom replied King Arthur, faint and pale :
“ Thou hast betray'd thy nature and thy name,
Not rendering true answer, as beseem'd
Thy fēalty, nor like a noble knight :
For surer sign had follow'd, either hand,
Or voice, or else a motion of the mere.
This is a shameful thing for men to lie.
Yet now, I charge thee, quickly go again
As thou art lief and dear, and do the thing
I bade thee, watch, and lightly bring me word.”

Then went Sir Bedivere the second time
Across the ridge, and paced beside the mere,
Counting the dewy pebbles, fix'd in thought ;
But when he saw the wonder of the hilt,
How curiously and strangely chased, he smote
His palms together, and he cried aloud,

“ And if indeed I cast the brand away,
Surely a precious thing, one worthy note,
Should thus be lost for ever from the earth,
Which might have pleased the eyes of many men ;
What good should follow this, if this were done ?
What harm, undone ? deep harm to disobey,
Seeing obedience is the bond of rule.
Were it well to obey then, if a king demand
An act unprofitable, against himself ?
The king is sick, and knows not what he does.
What record, or what relic of my lord

Should be to aftertime, but empty breath
And rumours of a doubt ? but were this kept,
Stored in some treasure-house of mighty kings,
Some one might show it at a joust of arms,
Saying, ' King Arthur's sword, Excalibur,
Wrought by the lonely maiden of the Lake.
Nine years she wrought it, sitting in the deeps
Upon the hidden bases of the hills.'
So might some old man speak in the aftertime
To all the people, winning reverence.
But now much honour and much fame were lost."

So spake he, clouded with his own conceit,
And hid Excalibur the second time,
And so strode back slow to the wounded King.

Then spoke King Arthur, breathing heavily :
" What is it thou hast seen ? or what hast heard ? "

And answer made the bold Sir Bedivere :
" I heard the water lapping on the crag,
And the long ripple washing in the reeds."

To whom replied King Arthur, much in wrath :

" Ah, miserable and unkind, untrue,
Unknightly, traitor-hearted ! Woe is me !
Authority forgets a dying king,
Laid widow'd of the power in his eye
That bow'd the will. I see thee what thou art,
For thou, the latest-left of all my knights,
In whom should meet the offices of all,
Thou wouldst betray me for the precious hilt,
Either from lust of gold, or like a girl
Valuing the giddy pleasure of the eyes.
Yet, for a man may fail in duty twice,
And the third time may prosper, get thee hence :
But, if thou spare to fling Excalibur,
I will arise and slay thee with my hands."

Then quickly rose Sir Bedivere, and ran,
And, leaping down the ridges lightly, plunged
Among the bulrush-beds, and clutch'd the sword,
And strongly wheel'd and threw it. The great brand

Made lightnings in the splendour of the moon,
And flashing round and round, and whirl'd in an arch,
Shot like a streamer of the northern morn,
Seen where the moving isles of winter shock
By night, with noises of the northern sea.
So flash'd and fell the brand Excalibur :
But ere he dipt the surface, rose an arm
Clothed in white samite, mystic, wonderful,
And caught him by the hilt, and brandish'd him
Three times, and drew him under in the mere.
And lightly went the other to the King.

Then spoke King Arthur, drawing thicker breath :
“ Now see I by thine eyes that this is done.
Speak out : what is it thou hast heard, or seen ? ”

And answer made the bold Sir Bedivere :
“ Sir King, I closed mine eyelids, lest the gems
Should blind my purpose, for I never saw,
Nor shall see, here or elsewhere, till I die,
Not though I live three lives of mortal men,
So great a miracle as yonder hilt.
Then with both hands I flung him, wheeling him ;
But when I look'd again, behold an arm,
Clothed in white samite, mystic, wonderful,
That caught him by the hilt, and brandish'd him
Three times, and drew him under in the mere.”

And answer made King Arthur, breathing hard :
“ My end draws nigh ; 'tis time that I were gone.
Make broad thy shoulders to receive my weight,
And bear me to the margin ; yet I fear
My wound hath taken cold, and I shall die.”

So saying, from the pavement he half-rose,
Slowly, with pain, reclining on his arm,
And looking wistfully with wide blue eyes
As in a picture. Him Sir Bedivere
Remorsefully regarded through his tears,
And would have spoken, but he found not words,
Then took with care, and kneeling on one knee,
O'er both his shoulders drew the languid hands,

And rising, bore him through the place of tombs.

But, as he walk'd, King Arthur panted hard,
Like one that feels a nightmare on his bed
When all the house is mute. So sigh'd the King,
Muttering and murmuring at his ear, " Quick, quick !
I fear it is too late, and I shall die."

But the other swiftly strode from ridge to ridge,
Clothed with his breath, and looking as he walk'd
Larger than human on the frozen hills.

He heard the deep behind him, and a cry
Before. His own thought drove him like a goad.
Dry clash'd his harness in the icy caves
And barren chasms, and all to left and right
The bare black cliff clang'd round him, as he based
His feet on juts of slippery crag that rang
Sharp-smitten with the dint of armed heels—
And on a sudden, lo ! the level lake,
And the long glories of the winter moon.

Then saw they how there hove a dusky barge,
Dark as a funeral scarf from stem to stern,
Beneath them ; and descending they were ware
That all the decks were dense with stately forms
Black-stoled, black-hooded, like a dream—by these
Three Queens with crowns of gold—and from them rose
A cry that shiver'd to the tingling stars,
And, as it were one voice, an agony
Of lamentation, like a wind, that shrills
All night in a waste land, where no one comes,
Or hath come, since the making of the world.

Then murmur'd Arthur, " Place me in the barge,"
And to the barge they came. There those three Queens
Put forth their hands, and took the King, and wept ;
But she, that rose the tallest of them all
And fairest, laid his head upon her lap,
And loosed the shatter'd casque, and chafed his hands,
And call'd him by his name, complaining loud,
And dropping bitter tears against his brow
Striped with dark blood : for all his face was white

And colourless, and like the wither'd moon
Smote by the fresh beam of the springing east ;
And all his greaves and cuisses dash'd with drops
Of onset ; and the light and lustrous curls—
That made his forehead like a rising sun
High from the daïs throne—were parch'd with dust,
Or, clotted into points and hanging loose,
Mix'd with the knightly growth that fringed his lips.
So like a shatter'd column lay the King ;
Not like that Arthur who, with lance in rest,
From spur to plume a star of tournament,
Shot through the lists at Camelot, and charged
Before the eyes of ladies and of kings.

Then loudly cried the bold Sir Bedivere :
“ Ah ! my lord Arthur, whither shall I go ?
Where shall I hide my forehead and my eyes ?
For now I see the true old times are dead,
When every morning brought a noble chance,
And every chance brought out a noble knight.
Such times have not been since the light that led
The holy Elders with the gift of myrrh.
But now the whole ROUND TABLE is dissolved
Which was an image of the mighty world ;
And I, the last, go forth companionless,
And the days darken round me, and the years,
Among new men, strange faces, other minds.”

And slowly answer'd Arthur from the barge :
“ The old order changeth, yielding place to new,
And God fulfils Himself in many ways,
Lest one good custom should corrupt the world.
Comfort thyself : what comfort is in me ?
I have lived my life, and that which I have done
May He within Himself make pure ! but thou,
If thou shouldst never see my face again,
Pray for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats

That nourish a blind life within the brain,
 If, knowing God, they lift not hands of prayer
 Both for themselves and those who call them friend ?
 For so the whole round earth is every way
 Bound by gold chains about the feet of God.
 But now farewell. I am going a long way
 With these thou seest—if indeed I go—
 (For all my mind is clouded with a doubt)
 To the island-valley of Avilion,
 Where falls not hail, or rain, or any snow,
 Nor ever wind blows loudly ; but it lies
 Deep-meadow'd, happy, fair with orchard-lawns
 And bowery hollows crown'd with summer sea,
 Where I will heal me of my grievous wound."

So said he, and the barge with oar and sail
 Moved from the brink, like some full-breasted swan
 That, fluting a wild carol ere her death,
 Ruffles her pure cold plume, and takes the flood
 With swarthy webs. Long stood Sir Bedivere
 Revolving many memories, till the hull
 Looked one black dot against the verge of dawn,
 And on the mere the wailing died away.

II

SCENES FROM SHAKESPEARE'S
 "ANTONY AND CLEOPATRA"

ACT IV., SCENE 15—A Monument.

Enter, above, CLEOPATRA, CHARMIAN, and IRAS.

Cleo. O Charmian, I will never go from hence.

Char. Be comforted, dear madam.

Cleo.

No, I will not.

All strange and terrible events are welcome,

But comforts we despise ; our size of sorrow,
Proportion'd to our cause, must be as great
As that which makes it.

Enter DIOMEDES.

How now ! is he dead ?

Dio. His death's upon him, but *he* is not dead.
Look out o' the other side your monument ;
His guard have brought him hither.

Enter ANTONY, borne by the GUARD.

Cleo. O sun,
Burn the great sphere thou mov'st in ! darkling stand
on

The varying shore o' the world ! O Antony,
Antony, Antony ! Help, Charmian ; help, Iras, help ;
Help, friends below ; let's draw him hither.

Ant. Peace !
Not Cæsar's valour hath o'erthrown Antony,
But Antony's hath triumphed on itself.

Cleo. So it should be, that none but Antony
Should conquer Antony ; but woe 'tis so !

Ant. I am dying, Egypt, dying ; only
I here importune Death a while, until
Of many thousand kisses the poor last
I lay upon thy lips.

Cleo. I dare not, dear—
Dear, my lord, pardon—I dare not,
Lest I be taken. Not the imperious show
Of the full-fortun'd Cæsar ever shall
Be brooch'd with me ; if knife, drugs, serpents, have
Edge, sting, or operation, I am safe.
Your wife, Octavia, with her modest eyes,
And still conclusion, shall acquire no honour
Demuring upon me.—But come, come, Antony,—
Help me, my women,—we must draw thee up.
Assist, good friends.

Ant. Oh ! quick, or I am gone.

Cleo. Here's sport, indeed !—How heavy weighs my lord !

Our strength is all gone into heaviness,
That makes the weight. Had I great Juno's power,
The strong-wing'd Mercury should fetch thee up,
And set thee by Jove's side. Yet come a little—
Wishers were ever fools,—O come, come, come ;

[*They draw ANTONY up.*

And welcome, welcome ! die, where thou hast liv'd :
Quicken with kissing ; had my lips that power,
Thus would I wear them out.

All. A heavy sight !

Ant. I am dying, Egypt, dying.

Give me some wine, and let me speak a little.

Cleo. No, let me speak ; and let me rail so high,
That the false housewife Fortune break her wheel,
Provok'd by my offence.

Ant. One word, sweet Queen.
Of Cæsar seek your honour with your safety.—Oh !

Cleo. They do not go together.

Ant. Gentle, hear me.
None about Cæsar trust, but Proculeius.

Cleo. My resolution and my hands I'll trust ;
None about Cæsar.

Ant. The miserable change now at my end
Lament nor sorrow at ; but please your thoughts
In feeding them with those my former fortunes,
Wherein I liv'd the greatest prince o' the world,
The noblest, and do now not basely die,
Not cowardly put off my helmet to
My countryman, a Roman by a Roman
Valiantly vanquish'd. Now, my spirit is going ;
I can no more.

[*Dies.*

Cleo. Noblest of men, woo't die ?
Hast thou no care of me ? shall I abide
In this dull world, which in thy absence is
No better than a sty ?—Oh ! see, my women,

The crown o' the earth doth melt.—My lord !—
 Oh ! wither'd is the garland of the war,
 The soldier's pole is fallen ; young boys and girls
 Are level now with men ; the odds is gone,
 And there is nothing left remarkable
 Beneath the visiting moon. *[She faints.*

Char. Oh, quietness, lady !

Iras. She is dead too, our sovereign.

Char. Lady !

Iras. Madam !

Char. O madam, madam, madam !

Iras. Royal Egypt !

Empress !

Char. Peace, peace, Iras.

Cleo. No more, but e'en a woman ; and commanded
 By such poor passion as the maid that milks,
 And does the meanest chares.—It were for me
 To throw my sceptre at the injurious gods ;
 To tell them, that this world did equal theirs,
 Till they had stolen our jewel. All's but naught ;
 Patience is sottish ; and impatience does
 Become a dog that's mad. Then is it sin,
 To rush into the secret house of Death,
 Ere Death dare come to us ?—How do you, women ?
 What, what ! good cheer ! Why, how now, Charmian !
 My noble girls !—Ah, women, women ! look,
 Our lamp is spent, it's out.—Good sirs, take heart :—
[To the GUARD below.

We'll bury him ; and then, what's brave, what's noble,
 Let's do it after the high Roman fashion,
 And make Death proud to take us. Come, away ;
 This case of that huge spirit now is cold.
 Ah, women, women ! come ; we have no friend
 But resolution, and the briefest end.

[Exeunt ; those above bearing off ANTONY's body.

ACT V., SCENE 2—A Room in the Monument.

Cleo. Shew me, my women, like a queen.—Go fetch
My best attires ; I am again for Cydnus,
To meet Mark Antony.—Sirrah Iras, go.—
Now, noble Charmian, we'll despatch indeed ;
And, when thou hast done this chare, I'll give thee
leave

To play till Doomsday. Bring our crown and all.—
Wherefore's this noise ?

[*Exit IRAS. A noise within.*]

Enter one of the GUARD.

Guard. Here is a rural fellow,
That will not be denied your Highness' presence.
He brings you figs.

Cleo. Let him come in. [*Exit GUARD.*] What a poor
instrument
May do a noble deed ! he brings me liberty.—
My resolution's plac'd, and I have nothing
Of woman in me. Now from head to foot
I am marble-constant ; now the fleeting moon
No planet is of mine.

Re-enter GUARD, with a CLOWN, bringing a basket.

Guard. This is the man.

Cleo. Avoid, and leave him.

[*Exit GUARD.*]

Hast thou the pretty worm of Nilus there,
That kills and pains not ?

Clown. Truly I have him : but I would not be the
party that should desire you to touch him ; for his
biting is immortal. Those that do die of it, do
seldom or never recover.

Cleo. Remember'st thou any that have died on it ?

Clown. Very many, men and women too. I heard
of one of them no longer than yesterday : a very

honest woman, but something given to lie ; as a woman should not do, but in the way of honesty : how she died of the biting of it, what pain she felt—truly, she makes a very good report o' the worm ; but he that will believe all that they say, shall never be saved by half what they do. But this is most fallible, the worm's an odd worm.

Cleo. Get thee hence ; farewell.

Clown. I wish you all joy of the worm.

Cleo. Farewell. [CLOWN sets down the basket.

Clown. You must think this, look you, that the worm will do his kind.

Cleo. Ay, ay ; farewell.

Clown. Look you, the worm is not to be trusted but in the keeping of wise people ; for, indeed, there is no goodness in the worm.

Cleo. Take thou no care ; it shall be heeded.

Clown. Very good ; give it nothing, I pray you, for it is not worth the feeding.

Cleo. Will it eat me ?

Clown. You must not think I am so simple, but I know the devil himself will not eat a woman. I know that a woman is a dish for the gods, if the devil dress her not. But, truly, these same devils do the gods great harm in their women ; for in every ten that they make, the devils mar five.

Cleo. Well, get thee gone ; farewell.

Clown. Yes, forsooth ; I wish you joy of the worm.

[Exit.

Re-enter IRAS, with a robe, crown, etc.

Cleo. Give me my robe, put on my crown ; I have Immortal longings in me. Now no more The juice of Egypt's grape shall moist this lip.—Yare, yare, good Iras ; quick.—Methinks, I hear Antony call ; I see him rouse himself To praise my noble act ; I hear him mock The luck of Cæsar, which the gods give men

To excuse their after wrath. Husband, I come ;
 Now to that name my courage prove my title !
 I am fire, and air ; my other elements
 I give to baser life.—So ; have you done ?
 Come then, and take the last warmth of my lips.
 Farewell, kind Charmian ;—Iras, long farewell.

[*Kisses them.* IRAS *falls and dies.*

Have I the aspic in my lips ? dost fall ?
 If thou and Nature can so gently part,
 The stroke of Death is as a lover's pinch,
 Which hurts, and is desir'd. Dost thou lie still ?
 If thus thou vanishest, thou tell'st the world
 It is not worth leave-taking.

Char. Dissolve, thick cloud, and rain ; that I may
 say
 The gods themselves do weep !

Cleo. This proves me base.
 If she first meet the curlèd Antony,
 He'll make demand of her ; and spend that kiss,
 Which is my heaven to have. Come, thou mortal
 wretch,

[*To the asp, which she applies to her breast.*
 With thy sharp teeth this knot intricate
 Of life at once untie ; poor venomous fool,
 Be angry, and despatch. Oh, could'st thou speak !
 That I might hear thee call great Cæsar, Ass
 Unpolicied !

Char. O eastern star !

Cleo. Peace, peace !
 Dost thou not see my baby at my breast,
 That sucks the nurse asleep ?
 Char. Oh, break ! Oh, break !

Cleo. As sweet as balm, as soft as air, as gentle.—
 O Antony ! Nay, I will take thee too ;
 [Applying another asp to her arm.
 What should I stay . . .

[*Falls on a bed, and dies.*
 Char. In this vile world ? So, fare thee well.—

Now boast thee, Death ! in thy possession lies
A lass unparallel'd.—Downy windows, close ;
And golden Phœbus never be beheld
Of eyes again so royal ! Your crown's awry ;
I'll mend it, and then play . . .

Enter the GUARD, rushing in.

1st Guard. Where is the Queen ?

Char. Speak softly, wake her not.

1st Guard. Cæsar hath sent . . .

Char. Too slow a messenger.

[Applies the asp.]

Oh, come ! apace, despatch ! I partly feel thee.

1st Guard. Approach, ho ! All's not well. Cæsar's
beguil'd.

2nd Guard. There's Dolabella sent from Cæsar ; call
him.

1st Guard. What work is here ?—Charmian, is this
well done ?

Char. It is well done, and fitting for a princess
Descended of so many royal kings.
Ah, soldier !

[Dies.]

PASSAGES FROM BACON'S "NEW ATLANTIS"

[Bacon's *New Atlantis* was never finished. It gives an account of an island in the Atlantic, on which the author feigns that he was wrecked.]

THERE reigned in this island, about one thousand nine hundred years ago, a king, whose memory of all others we most adore ; not superstitiously, but as a divine instrument, though a mortal man : his name was Solomona : and we esteem him as the law-giver of our nation. This king had a large heart, inscrutable for good ; and was wholly bent to make his kingdom and people happy. He therefore taking into consideration, how sufficient and substantive this land was, to maintain itself, without any aid (at all) of the foreigner ; being five thousand six hundred miles in circuit, and of rare fertility of soil, in the greatest part thereof ; and finding also the shipping of this country might be plentifully set on work, both by fishing, and by transportations from port to port, and likewise by sailing unto some small islands that are not far from us, and are under the crown and laws of this state ; and recalling into his memory the happy and flourishing estate, wherein this land then was ; so as it might be a thousand ways altered to the worse, but scarce any one way to the better ; thought nothing wanted to his noble and heroical intentions, but only (as far as human foresight might reach) to give perpetuity to that, which was in his time so happily established.

You shall understand (my dear friends), that amongst the excellent acts of that king, one above all hath the pre-eminence. It was the erection, and institution of an order, or society, which we call Salomon's House ; the noblest foundation (as we think) that ever was upon the earth ; and the lantern of this kingdom. It is dedicated to the study of the works, and creatures of God. Some think it beareth the founder's name a little corrupted, as if it should be Solamona's House. But the records write it, as it is spoken. So as I take it to be denominate of the king of the Hebrews, which is famous with you, and no stranger to us. For we have some parts of his works, which with you are lost ; namely, that natural history, which he wrote of all plants, " from the cedar of Libanus, to the moss that groweth out of the wall ; " and of all things that have life and motion. This maketh me think, that our king finding himself to symbolize, in many things, with that king of the Hebrews (which lived many years before him) honoured him with the title of this foundation. And I am the rather induced to be of this opinion, for that I find in ancient records, this order or society is sometimes called Salomon's House ; and sometimes the College of the Six Days' Works : whereby I am satisfied, that our excellent king had learned from the Hebrews that God had created the world, and all that therein is, within six days ; and therefore he instituting that house, for the finding out of the true nature of all things (whereby God might have the more glory in the workmanship of them, and men the more fruit in their use of them), did give it also that second name. But now to come to our present purpose. When the king had forbidden, to all his people, navigation into any part that was not under his crown, he made nevertheless this ordinance ; that every twelve years there should be set forth, out of this kingdom,

two ships, appointed to several voyages ; that in either of these ships, there should be a mission of three of the fellows, or brethren of Salomon's House ; whose errand was only to give us knowledge of the affairs and state of those countries, to which they were designed ; and especially of the sciences, arts, manufactures, and inventions of all the world ; and withal to bring unto us, books, instruments, and patterns in every kind : that the ships, after they had landed the brethren, should return ; and that the brethren should stay abroad till the new mission.

.

The end of our foundation is the knowledge of causes, and secret motions of things ; and the enlarging of the bounds of human empire, to the effecting of all things possible.

The preparations and instruments are these. We have large and deep caves of several depths : the deepest are sunk six hundred fathoms : and some of them are digged and made under great hills and mountains : so that if you reckon together the depth of the hill, and the depth of the cave, they are (some of them) above three miles deep. For we find, that the depth of a hill, and the depth of a cave from the flat, is the same thing ; both remote alike, from the sun and heaven's beams, and from the open air. These caves we call " the lower region " ; and we use them for all coagulations, indurations, refrigerations, and conservations of bodies. We use them likewise for the imitation of natural mines ; and the producing also of new artificial metals, by compositions and materials which we use, and lay there for many years. We use them also sometimes (which may seem strange), for curing of some diseases, and for prolongation of life, in some hermits that choose to live there, well accommodated of all things necessary, and indeed live very long ; by whom also we learn many things.

We have burials in several earths, where we put divers cements, as the Chinese do their porcelain. But we have them in greater variety, and some of them more fine. We have also great variety of composts, and soils, for the making of the earth fruitful.

We have high towers ; the highest about half a mile in height ; and some of them likewise set upon high mountains : so that the vantage of the hill with the tower is in the highest of them three miles at least. And these places we call the “ upper region ” ; accounting the air between the high places, and the low, as a middle region. We use these towers, according to their several heights, and situations, for insolation, refrigeration, conservation ; and for the view of divers meteors ; as winds, rain, snow, hail ; and some of the fiery meteors also. And upon them, in some places, are dwellings of hermits, whom we visit sometimes, and instruct what to observe.

We have great lakes, both salt, and fresh ; whereof we have use for the fish, and fowl. We use them also for burials of some natural bodies : for we find a difference in things buried in earth, or in air below the earth ; and things buried in water. We have also pools, of which some do strain fresh water out of salt ; and others by art do turn fresh water into salt. We have also some rocks in the midst of the sea ; and some bays upon the shore for some works, wherein are required the air and vapour of the sea. We have likewise violent streams and cataracts, which serve us for many motions : and likewise engines for multiplying and enforcing of winds, to set also agoing divers motions.

We have also a number of artificial wells, and fountains, made in imitation of the natural sources and baths ; as tinted upon vitriol, sulphur, steel, brass, lead, nitre, and other minerals. And again, we have little wells for infusions of many things, where the waters take the virtue quicker and better than in

vessels, or basins. And amongst them we have a water, which we call water of paradise, being by that we do to it made very sovereign for health, and prolongation of life.

We have also great and spacious houses, where we imitate and demonstrate meteors ; as snow, hail, rain, some artificial rains of bodies, and not of water, thunders, lightnings ; also generations of bodies in air ; as frogs, flies, and divers others.

We have also certain chambers, which we call “ chambers of health,” where we qualify the air as we think good and proper for the cure of divers diseases, and preservation of health.

We have also fair and large baths, of several mixtures, for the cure of diseases, and the restoring of man’s body from arefaction : and others for the confirming of it in strength of sinews, vital parts, and the very juice and substance of the body.

We have also large and various orchards, and gardens ; wherein we do not so much respect beauty, as variety of ground and soil, proper for divers trees, and herbs : and some very spacious, where trees, and berries are set, whereof we make divers kinds of drinks, besides the vineyards. In these we practise likewise all conclusions of grafting, and inoculating, as well of wild trees as fruit-trees, which produceth many effects. And we make (by art) in the same orchards, and gardens, trees and flowers to come earlier, or later, than their seasons ; and to come up and bear more speedily than by their natural course they do. We make them also by art greater much than their nature ; and their fruit greater, and sweeter, and of differing taste, smell, colour and figure, from their nature. And many of them we so order as they become of medicinal use.

We have also means to make divers plants rise by mixtures of earths without seeds ; and likewise to make divers new plants, differing from the vulgar ; and to make one tree or plant turn into another.

We have also parks and inclosures of all sorts, of beasts, and birds ; which we use not only for view or rareness, but likewise for dissections, and trials, that thereby we may take light what may be wrought upon the body of man. Wherein we find many strange effects ; as continuing life in them, though divers parts which you account vital be perished, and taken forth ; resuscitating of some that seem dead in appearance ; and the like. We try also all poisons and other medicines upon them, as well of surgery as physic. By art likewise, we make them greater, or taller, than their kind is ; and contrariwise dwarf them and stay their growth : we make them more fruitful, and bearing than their kind is ; and contrariwise barren and not generative. Also we make them differ in colour, shape, activity, many ways. We find means to make commixtures and copulations of divers kinds, which have produced many new kinds, and them not barren, as the general opinion is. We make a number of kinds of serpents, worms, flies, fishes, of putrefaction ; whereof some are advanced (in effect) to be perfect creatures, like beasts or birds ; and have sexes, and do propagate. Neither do we this by chance, but we know beforehand of what matter and commixture what kind of those creatures will arise.

We have also particular pools, where we may make trials upon fishes, as we have said before of beasts, and birds.

We have also places for breed and generation of those kinds of worms, and flies, which are of special use ; such as are with you your silkworms, and bees.

I will not hold you long with recounting of our brew-houses, bakehouses, and kitchens, where are made divers drinks, breads, and meats, rare, and of special effects. Wines we have of grapes ; and drinks of other juice, of fruits, of grains, and of roots ; and mixtures with honey, sugar, manna, and fruits dried, and decocted : also of the tears or woundings of trees ;

and of the pulp of canes. And these drinks are of several ages ; some to the age or last of forty years. We have drinks also brewed with several herbs, and roots, and spices ; yea with several fleshs, and white-meats ; whereof some of the drinks are such, as they are in effect meat and drink both : so that divers, especially in age, do desire to live with them, with little or no meat, or bread. And above all we strive to have drinks of extreme thin parts, to insinuate into the body, and yet without all biting, sharpness, or fretting ; insomuch as some of them, put upon the back of your hand, will with a little stay, pass through to the palm, and yet taste mild to the mouth. We have also waters which we ripen in that fashion, as they become nourishing ; so that they are indeed excellent drink ; and many will use no other. Breads we have of several grains, roots, and kernels ; yea and some of flesh, and fish, dried ; with divers kinds of leavenings, and seasonings : so that some do extremely move appetites ; some do nourish so, as divers do live of them, without any other meat ; who live very long. So for meats, we have some of them so beaten, and made tender, and mortified, yet without all corrupting, as a weak heat of the stomach will turn them into good chylus ; as well as a strong heat would meat otherwise prepared. We have some meats also, and breads, and drinks, which taken by men enable them to fast long after ; and some other, that used make the very flesh of men's bodies, sensibly, more hard and tough ; and their strength far greater than otherwise it would be.

We have dispensatories, or shops of medicines. Wherein you may easily think, if we have such variety of plants, and living creatures, more than you have in Europe (for we know what you have), the simples, drugs, and ingredients of medicines must likewise be in so much the greater variety. We have them likewise of divers ages, and long fermentations. And for

their preparations, we have not only all manner of exquisite distillations, and separations, and especially by gentle heats, and percolations through divers strainers, yea and substances ; but also exact forms of composition, whereby they incorporate almost as they were natural simples.

We have also divers mechanical arts which you have not ; and stuffs made by them ; as papers, linen, silks, tissues ; dainty works of feathers of wonderful lustre ; excellent dyes, and many others : and shops likewise, as well for such as are not brought into vulgar use amongst us, as for those that are. For you must know that, of the things before recited, many are grown into use throughout the kingdom ; but yet, if they did flow from our invention, we have of them also for patterns and principles.

We have also furnaces of great diversities, and that keep great diversity of heats : fierce and quick ; strong and constant ; soft and mild ; blown, quiet, dry, moist ; and the like. But above all we have heats, in imitation of the sun's and heavenly bodies' heats, that pass divers inequalities, and (as it were), orbs, progresses, and returns, whereby we produce admirable effects. Besides we have heats of dung, and of bellies and maws of living creatures, and of their bloods, and bodies ; and of hays and herbs laid up moist ; of lime unquenched, and such like. Instruments also which generate heat only by motion. And further, places for strong insulations ; and again places under the earth, which by nature, or art, yield heat. These divers heats we use as the nature of the operation which we intend requireth.

We have also perspective-houses, where we make demonstration of all lights, and radiations : and of all colours : and out of things uncoloured and transparent we can represent unto you all several colours ; not in rainbows (as it is in gems, and prisms), but of themselves single. We represent also all multiplications of

light, which we carry to great distance, and make so sharp, as to discern small points and lines. Also all colorations of light ; all delusions and deceits of the sight, in figures, magnitudes, motions, colours : all demonstrations of shadows. We find also divers means yet unknown to you of producing of light, originally, from divers bodies. We procure means of seeing objects afar off ; as in the heavens, and remote places : and represent things near as afar off ; and things afar off as near ; making feigned distances. We have also helps for the sight, far above spectacles and glasses in use. We have also glasses and means to see small and minute bodies, perfectly and distinctly ; as the shapes and colours of small flies and worms, grains and flaws in gems, which cannot otherwise be seen, observations in urine and blood, not otherwise to be seen. We make artificial rainbows, halos, and circles about light. We represent also all manner of reflections, refractions, and multiplication of visual beams of objects.

We have also precious stones of all kinds, many of them of great beauty, and to you unknown : crystals likewise ; and glasses of divers kinds ; and amongst them some of metals vitrified, and other materials, besides those of which you make glass. Also a number of fossils, and imperfect minerals, which you have not. Likewise loadstones of prodigious virtue : and other rare stones, both natural, and artificial.

We have also sound-houses, where we practise and demonstrate all sounds, and their generation. We have harmonies which you have not, of quarter-sounds, and lesser slides of sounds. Divers instruments of music likewise to you unknown, some sweeter than any you have ; together with bells and rings that are dainty and sweet. We represent small sounds as great and deep ; likewise great sounds, extenuate and sharp ; we make divers tremblings and warblings of sounds, which in their original are entire. We repre-

sent and imitate all articulate sounds and letters, and the voices and notes of beasts and birds. We have certain helps which set to the ear do further the hearing greatly. We have also divers strange and artificial echoes, reflecting the voice many times, and as it were tossing it : and some that give back the voice louder than it came, some shriller, and some deeper ; yea some rendering the voice differing in the letters or articulate sound from that they receive. We have also means to convey sounds in trunks and pipes, in strange lines, and distances.

We have also perfume-houses ; wherewith we join also practises of taste. We multiply smells, which may seem strange. We imitate smells, making all smells to breathe out of other mixtures than those that give them. We make divers imitations of taste likewise, so that they will deceive any man's taste. And in this house we contain also a confiture-house, where we make all sweetmeats, dry and moist ; and divers pleasant wines, milks, broths, and salads, far in greater variety than you have.

We also have engine-houses, where are prepared engines and instruments for all sorts and motions. There we imitate and practise to make swifter motions than any you have, either out of your muskets, or any engine that you have : and to make them, and multiply them more easily, and with small force, by wheels, and other means : and to make them stronger, and more violent, than yours are ; exceeding your greatest cannons, and basilisks. We represent also ordnance and instruments of war, and engines of all kinds : and likewise new mixtures and compositions of gunpowder, wildfires burning in water, and unquenchable. Also fireworks of all variety, both for pleasure, and use. We imitate also flights of birds ; we have some degrees of flying in the air. We have ships and boats for going under water, and brooking of seas ; also swimming-girdles and supporters. We have divers curious



NORTH CENTRAL COLLEGE

820.8N42N

C001 V001

NOBLE ENGLISH LONDON



3 2611 00063703 9



Y0-AVT-567

